GAUDEO

John Carter Brown.

MEMOIRS
OF THE
LIFE AND ADVENTURES
OF
TSONNONTHOUAN,
A KING
Of the INDIAN NATION called ROUNDHEADS.

Extracted from Original Papers and Archives.

Αιδρα μοι ἔννεπε μουσα Πολύτροπον, ὅς μάλα ϖολλὰ
Πλάγχθη,
Πολλῶν δ' αἰθρώπων ἴδεν ἄστεια καὶ νόον ἔγνω

Hom. Odyſ.

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JOHN CARTER BROWN

MEMOIRS

OF

Tſonnonthouan, &c.

CHAP. IX.

Tſonnonthouan's leg is ſet by an Engliſh ſurgeon. They have a warm diſpute, and are like to quarrel, the one attributing the cure to the eighteen-tailed bandage, the other to his manitou the red rag. They are reconciled; the ſurgeon conſents that the red rag ſhall have the honour of the cure, and Tſonnonthouan pays him very liberally for the brandy he ſupplied him with. They part in great friendſhip. Tſonnonthouan promiſes to write to the ſurgeon, and ſets out on his return to his native country.

THE manitou now aſſumed by Tſonnonthouan, and which proved to be the moſt renowned, favoured, and fortunate of all his manitous, was a red rag. This rag had formerly been part of the regimentals of an Engliſh ſoldier, who being made priſoner by ſome French Indians, and, on account of his wounds, becoming unable to travel any farther than this place, had been here put to death by thoſe Barbarians. His carcaſe had been long ago conſumed by the birds and beaſts, and that part of his cloaths which remained, ſeemed, by its cut and ſhape, as well as by ſome other marks, to have been the ſeat of his breeches; but by a ſtranger metamorphoſis than that mentioned by Horace, or is, perhaps, to be found in all Ovid, became a great divinity, worſhipped as ſuch by the moſt eminent perſonage of modern times. Tſonnonthouan had no ſooner adopted this rag, and inſtalled it in the office of manitou, than he prayed to it, to ſend ſome perſons to his aſſiſtance. He had ſcarce pronounced the prayer, when ſome Indians, who had been out a hunting, paſſed by on their return to their village, which was at no great diſtance. They came within hearing of Tſonnonthouan, who hollowed out luſtily to them, and they immediately haſtened to ſee what was the matter. Finding the diſtreſsful ſituation he was in, they made a ſort of litter of the branches, bedded it with the boughs and leaves of trees, on which they laid him, and tranſported him with great attention and tenderneſs to their village, where they promiſed to take all imaginable care of him. Tſonnonthouan ſaw himſelf now rid of the apprehenſions of ſtarving and dying miſerably in a howling wilderneſs; he imputed this fortunate change of his circumſtances, and his better proſpects, to the interpoſition of his new manitou; it is certain, the paſſing by of the Indians was merely accidental; but it is the laudable diſpoſition of all pious and religious minds to impute every lucky chance to their manitous, by whatever name they may be called; and I need not tell my reader, who muſt, ere now, be fully acquainted with Tſonnonthouan's character, that by this means the credit of the red rag was firmly eſtabliſhed with him.

Unluckily, or rather luckily, as it proved for Tſonnonthouan, there was no Indian phyſician in that village, the only phyſician they had being lately dead. Tſonnonthouan's, indeed, was a chirurgical caſe; but the Indians, as yet, have not arrived to that degree of refinement, as to ſeparate the profeſſions of phyſician, ſurgeon, and apothecary. In my real opinion they are in the right; for all theſe ought, I think, to be exerciſed by one and the ſame perſon: I ſaid, luckily for Tſonnonthouan, there was no phyſician in the village he was carried to; and I ſaid right, if it be granted me, that an European regular-bred profeſſing ſurgeon is more to be depended on for ſkill and addreſs than an Indian ſurgeon. Surgery is fixed in a great meaſure by practice and experience; and ſome of its rules and principles are plain and demonſtrable to reaſon, being drawn from anatomy, and the conformation of the parts, which are the objects of ſenſe. Now, as it is evident that anatomy is more accurately ſtudied amongſt the Europeans than the Indians, and that the former have much better opportunities of ſeeing practice, and profiting by experience, than the latter; I hope it will not be alledged that fondneſs for my own profeſſion (for I confeſs I am a ſurgeon, and was the perſon who ſet Tſonnonthouan's leg) or any perſonal vanity, render me partial againſt my Indian brethren. With reſpect to phyſic, I have already delivered my opinion; and the rules and principles of that being founded moſtly on imagination or theory, it is to ſucceſs alone that we muſt appeal for determining the preference of any one theory, or method of practice, over another;

ther; and it being confeſſed that the Indian phyſicians cure to the full as many and kill as few as ours do, I do not ſee what reaſon ours have to challenge any pre-eminence over them; in juſtice to whom I am obliged to declare, that when I attended on Tſonnonthouan, if I had not adopted both the Indian theory and method of practice, I ſhould not have been able to ſave either his leg or his life.

Happening then to be on a commercial adventure at this village, which belonged to the nation of the Miamis, and hearing that a ſtranger, a Roundheaded Indian, with a broken leg, was brought in to the cabbin neighbouring to mine, and alſo knowing that there were none of the faculty either Indians or Engliſh on the ſpot beſides myſelf, I was prompted both by curioſity and humanity to go to ſee him, and offer my aſſiſtance, which was very thankfully accepted of. It was with great joy I found he ſpoke Engliſh as well as myſelf: on aſking him how he did? he replied, that he found himſelf in great pain and very faint, but that he expected to be ſoon perfectly well through the loving-kindneſs and tender mercy of his manitou, who had already ſaved his life by ſending ſome Indians to his aſſiſtance. When he ſpoke theſe words, he pointed to the red rag, which I then for the firſt time obſerved pinned to his blanket. Hearing him talk in this wild manner, I concluded that there would be no room for my intervention, or that I ſhould have no thanks for it, which indeed proved true; but then he added, like a man of ſenſe, as he certainly was in moſt things, that he was not againſt uſing ſecondary means, and that therefore he begged I would give him what help I could, which by the bleſſing of the manitou he hoped would cure him. I now examined the fracture which was in his left leg; I found both the bones, the tibia and fibula, broken, ſeveral ſplinters of the former having pierced the ſkin, occaſioning conſiderable wounds and lacerations, though as yet no great inflammation had come on. The ſplinters I ſawed off, then having with no great difficulty reduced the fracture, I applied the eighteen-tailed bandage, and put his leg in a cradle according to art, gave him an anodyne draught, and having preſcribed an antiphlogiſtick and analeptick diet, left him to his repoſe. Next day on viſiting him, I found him extremely reſtleſs and uneaſy, and his pulſe very weak and irregular; which ſymptoms made me ſuſpect a tendency to a mortificatification; upon which, undoing the bandages, I ſaw my fears were but too well grounded. The lips of the wounds on his leg were drawn back, livid, almoſt black, nay almoſt inſenſible. Perceiving no time to be loſt, I ordered a fomentation of antiſeptick herbs, and threw in great quantities of the cortex in ſubſtance. This, indeed, put a ſtop to the incipient gangrene, but ſtill the wounds would not digeſt kindly, nor could I perceive the leaſt diſpoſition towards the formation of a callus and union of the bones. Things continued in this ſituation for ſeveral days, Tſonnonthouan being very uneaſy all the time, partly on account of his confinement and the ſlow progreſs of his cure; but chiefly for the want of brandy, which I kept from him very ſeduloufly. At laſt he told me I was a good for nothing quack; that he would have been well long ago, if he had had his own quack Onanguice, to wait upon him, who he knew would have allowed him as much brandy as he pleaſed to drink. This is the ſame doctor who was mentioned before, and was phyſician in ordinary to Tſonnonthouan and his family. It was in vain for me to reaſon with Tſonnonthouan on the principles and theory of our art, or to repreſent to him, which I did in the moſt frightful colours, the inflammatory and deſtructive qualities of brandy, which I ſaid was no other than a diluted poiſon, and how pernicious the uſe of it was to all wounds and fractured limbs. He either would not or could not underſtand me, and I found that he reaſoned on a theory quite different from mine: he ſaid, that brandy was the deſire of his ſoul, and that it was a rule with the Indian quacks, who were as ſucceſsful as any quacks in the world, to grant their patients in all caſes, whatever their ſouls deſired, as their ſouls were impelled by a ſecret impulſe of the guardian manitous, to deſire whatever was neceſſary for their cure. We had frequent diſputes on this article, of which the other Indians were generally hearers, and I always found them unanimouſly of Tſonnonthouan's opinion. Perceiving him ſo obſtinate, and beſides that I advanced nothing at all in his cure, I began ſeriouſly to think about gratifying the deſire of his ſoul, to which this conſideration made me the leſs reluctant, namely, that Tſonnonthouan having, as I underſtood, been much addicted to the drinking of brandy, and his conſtitution conſequently habituated to it, it might probably have leſs pernicious effects on him, than another perſon who had been more ſober and temperate. But the conſideration which, I confeſs, weighed principally with me, was this, I was afraid that if any thing amiſs happened to Tſonnonthouan, and indeed at that time I could not well form any favourable prognoſtication, it might be imputed to my fault in refuſing him brandy, and that his brother Indians might take it in their heads to exerciſe upon me the *lex talionis*, as I had heard they generally did to their own phyſicians, when unſucceſsful. Therefore I concluded to give Tſonnonthouan brandy, as moderately, however, as I could; but proteſted, at the ſame time, that it was quite contrary to all the rules of my art, and told him he muſt ſtand to the conſequences, and that his blood ſhould be on his own head. Tſonnonthouan very readily accepted of the condition, and the Indians of the village having at that time no brandy, I was obliged to ſupply him out of my ſtore, from a little which I reſerved for my private uſe. I gave him at firſt five or ſix drams a day; but finding he ſtill demanded more, and that this was attended with no bad conſequences, I was prevailed on to encreaſe his allowance, firſt to a pint, then to a quart a day. It is ſurpriſing what a change this wrought in Tſonnonthouan's diſpoſition. I was before an ignorant, worthleſs, good for nothing quack; I became now a ſkillful, learned, experienced, and moſt illuſtrious quack; he grew exceeding free and good-humoured in his converſation; he gave me a very particular account of all his adventures and manitous, and both diverted and edified me prodigiouſly, by his ſtrange and uncommon notions and remarks on men and things. I was almoſt conſtantly with him; I took ſo much delight in his company, and was ſo extremely aſſiduous about him, and he appeared ſo grateful and acknowledging, that a mutual eſteem grew up betwixt us, and we commenced a friendſhip which has never yet been interrupted, and, I am perſuaded, will only end with our lives. I confeſs, however, that I was ſomewhat chagrined at his continually calling me quack, and ſometimes even manſlayer. I thought nothing of it as long as he and I were on bad terms, and when he found fault with my practice before I gave him brandy; but after I had ſupplied him with a full allowance of his darling beverage, and there was a good correſpondence betwixt us, I thought myſelf entitled to more reſpect, and was a good deal vexed, the honour of my profeſſion, which ſhall ever be dear to me, being, as I imagined, concerned. It is true, he generally added the epithets of learned, illuſtrious, &c. but for all this addition, I was not ſatisfied with the appellation. At laſt, I could not help telling him that I was a regular bred ſurgeon, had ſerved a proper apprenticeſhip, had attended the principal hoſpitals, had been examined by the examining ſurgeons, had been approved of by them, and had a proper licence to practiſe; and that, therefore, I by no means merited the appellation of either quack or manſlayer; the firſt being a name given to thoſe wretches, who, utterly ignorant of their profeſſion, and having nothing but a hardened impudence to ſupport them, take upon them to diſperſe at random a few medicines, of whoſe properties they know nothing, to the great detriment and even deſtruction of the healths and lives of thouſands; and the ſecond being never once applied to ſurgeons, though ſometimes to phyſicians, and to them only by a few profane, illiberal wits, who place their pride in ridiculing every thing ſacred, as well as the divine art of healing. Tſonnonthouan heard me out with patience, and at laſt made anſwer: "Moſt eminent quack, and illuſtrious manſlayer, ſaid he very gravely, I know nothing of the cuſtoms, manners, and uſages of the cunning, miſchievous two-legged beaſts in your part of the world; but, I am perſuaded, you will allow I know ſomething of the Indian language, my mother tongue; as alſo, conſidering I am a foreigner, no way deficient in the knowledge of your's, the Engliſh language. I have ſtudied, and, I think, underſtand the idiom of both; and, I muſt tell you, that thoſe appellations, which, in our language, we give to Onanguice, who has attended me in every illneſs I have had ſince my infancy, and to all other perſons of his profeſſion, can no otherwiſe be tranſlated into your language than by thoſe words, quack, and manſlayer, at which you are pleaſed to take offence; but you cannot think I mean either to affront or offend you, when, was I to ſpeak Engliſh to them, I aſſure you I ſhould give the ſame titles to Onanguice and the reſt of his brethren, perſons for whom I have the greateſt regard, as by their ſkill and care I was relieved from the moſt dreadful diſtemper I ever had in my lifetime, occaſioned by the anger and revenge of the ſpirit of a bear." He then gave me a full account of that adventure, and the whole method and procedure of the cure, with which I was highly entertained. With this apology I was obliged to be ſatisfied; and indeed, upon a nearer acquaintance with Tſonnonthouan, and other Indians, I found that this peculiarity of idiom in their language, proceeding from its poverty, and their ignorance of our manners and cuſtoms, was univerſal, and affected almoſt every trade and profeſſion, as well as technical terms uſed by us, as ſhall fully appear in the two ſucceeding chapters. At laſt, ſuch is the force of cuſtom and habit, I became as well pleaſed, and anſwered as readily and civilly to the appellation of quack and manſlayer, which I received from Tſonnonthouan and his brother Indians, as I do, or am now, with the title of doctor, and ſometimes my lord doctor, which I get from my neighbours in a country village, whither I carry my wife and family to reſide during the ſummer months, and where I give my advice and aſſiſtance in phyſick and ſurgery gratis to the poor.

However highly pleaſed I certainly was with the alteration of Tſonnthouan's temper and behaviour to me, and how much delighted I might be with his company and converſation, I was yet much more ſo with the ſpeedy progreſs I found I had made in his cure, from the time I had entered him upon what might be called a courſe of brandy. His wounds now digeſted charmingly, and inſtead of a thin ſanious ichor, they diſcharged a fine laudable pus; the callus was obſerved to ſprout gradually from the oppoſite perioſteum of the fractured bones, and in a ſhort time united them firm and ſtrong. I congratulated Tſonnonthouan in the ſincereſt manner on this favourable change of ſymptoms: he thanked me very civilly indeed, but at the ſame time imputed every thing, and gave the praiſe of all, to the manitou; at which I was not then ſurpriſed, as ſuch expreſſions and ſuch practice is familiar with ourſelves on the like occaſions. In a word, in about ſix weeks after I adminiſtered brandy, he grew ſo well, that he was able to walk with a little ſupport, and in a few days more the fractured limb was become equally ſtrong with the ſound one, without any deformity, except a little protutuberance at the union of the bones, which is hardly ever to be avoided.

Thus have I given a brief account of my practice in the caſe of Tſonnonthouan; the moſt remarkable thing in which was undoubtedly the great and ſurpriſing alteration which his drinking brandy made in his favour: an incident which entirely juſtifies an obſervation I already made, namely, that if I had not adopted the practice of the Indian phyſicians, if I had been able to effect a cure at all, which is much to be queſtioned, it muſt have been with infinitely greater difficulty. But how to account for this extraordinary phenomenon from any of the theories or principles of medicine eſtabliſhed among us, I leave to thoſe who are better verſed in them than I pretend to be.

Tſonnonthouan was no ſooner recovered than he repaired to the huts on the banks of lake Michigan, where he had depoſited the hides and wool of the buffaloes killed by him in hunting, and carried them to the village where I ſtill was. I imagined he had done this with an intention to ſatisfy me for curing his fractured limb, and my attendance on him during his confinement; but he took no notice of it, and I, reſtrained by modeſty, declined to mention it. On the contrary, I found his intention was to place his goods in greater ſafety, and then go a hunting in order to increaſe his ſtock, the time of his widowhood, if I may ſo call it, and of which he gave me an account, being not yet elapſed. In his preſent hunting expeditions he was accompanied by ſome of the Indians of the village; and they were eminently ſucceſsful, particularly Tſonnonthouan, killing great quantities of beaver, deer, elks, and even ſome bears; all which good fortune Tſonnonthouan, like a devout and religious perſon, attributed to the benevolent influence of his manitou the red rag, and conſequently grew extremely fond of it, and attached to it. By this means he became poſſeſſed of a very valuable ſtock of hides and ſkins, great part of which he diſpoſed of as occaſion ſerved among the French and Engliſh; of whom he got in return, brandy, ammunition, blankets, ſhirts, tobacco, vermilion, and other commodities held in requeſt among his countrymen the Roundheaded Indians, to whom, the time when he might honourably hold conjugal intercourſe with his dear Saſteratſi being near at hand, he propoſed ſoon to return. Accordingly he fixed a day for his departure,

ture, and ſpent the intermediate ſpace in taking farewel of his friends and acquaintances, of whom I had the honour and happineſs to be one, which he did to all, particularly myſelf, with great tokens of love and affection: however, I was greatly ſurpriſed that he made not the leaſt offer of any acknowledgment for the great pains I had been at in his cure, nor ever indeed deſired to know what demand I had on him; which was pretty large, conſidering, that as he had demanded and taken brandy as a medicine, I intended to charge the quantity I ſupplied him with at ten times the current market-price, which I think is a very moderate ſurgeon or apothecary's profit. I gave him ſeveral broad hints to rub up his memory about this affair, which I imagined he had forgotten: but he either did not, or would not, underſtand me. At laſt, ſeeing a day fixed for his departure, that I might not be wanting to myſelf, I made in plain terms a demand on him for payment for the cure of his fractured limb. He ſtared, appeared ſurpriſed, and deſired me to explain myſelf. I told him, that, having broken his leg, and a great inflammation having come on, he muſt thereby have remained a cripple all his lifetime, if not, which is moſt probable, died a miſerable death, unleſs the latter had been reſolved by the fomentations of antiſeptic herbs, and the former united by means of the eighteen-tailed bandage, which I applied. "Quack, replied Tſonnonthouan, ſeeming ſomewhat angry, of your eighteen-tailed bandage I know nothing; it may be your manitou, it is not mine. I did not pray to your eighteen tailed bandage to ſend my brother Indians to my relief, when lying helpleſs in a deſert place, neither did I pray to it for my cure, nor for its aſſiſtance in my hunting, wherein I have been lately ſo eminently ſucceſsful; no, I ſupplicated my own manitou the red rag, and to his favour and tender mercy I am indebted for all thoſe benefits: I owe nothing to your manitou, and I will not give you ſo much as a beaver's tail while thus you derogate from the honour of mine."

Such a ſpeech I did not expect, and I knew not what anſwer to make; but finding that he miſtook the eighteen-tailed bandage for the God that I worſhipped, I could not help telling him, perhaps, in the ſimplicity of my heart, that the God I worſhipped, or, if he would have it ſo, my Manitou, was the ſole omnipotent and inviſible Being, who created and ſtill governs the univerſe, through whom all things exiſt, through whom I myſelf moved, breathed, and had my being; through whom he, and all other creatures, did the ſame; and to whom, and not to his red rag, he, in particular, was indebted for his happy recovery from the late unfortunate accident that had befallen him. This, inſtead of mending matters, rendered them much worſe. Tſonnonthouan coldly made anſwer: That now, by my own confeſſion, he owed me nothing, and, therefore, would give me nothing; but, that if he owed any thing to the inviſible Manitou, he would pay him as ſoon as he could ſee him. I was both extremely nettled, as well as diſconcerted, with this ſevere and unexpected retort; I could not help ſaying ſome very affronting things to Tſonnonthouan, which he returned with intereſt, and a bout of irritating altercation enſued betwixt us, with the particulars of which it is needleſs to trouble my readers; at laſt, I told him, that if I had him under the Engliſh government, I would work him ſo as to have entire ſatisfaction of him; that I would give him in my bill, then arreſt, and oblige him to ſtand trial, where he would be ſurely caſt to the whole amount, as well as damages and coſts of ſuit; and then, if he did not pay, he muſt rot in a jail. Tſonnonthouan did not underſtand one word of this; for the Indians have neither civil nor criminal law amongſt them: therefore being ignorant of the nature and purport of my threats, he more civilly than I expected, deſired me to explain them: which I complied with in as few words as poſſible; and then he made ſuch uncommon, and in my opinion, ſo ſtrikingly juſt obſervations on law, courts, judges, juries, lawyers, attornies, bailiffs, hangmen, &c. that he turned me off my purpoſe, and almoſt diſarmed my reſentment; ſo that we parted much better friends than might have been expected from the former part of our converſation.

I may, perhaps, take another opportunity, to give ſome account of what paſt relating to the law: ſuffice it at preſent to obſerve, that on mature reflection I reſolved not to be put off ſo, or loſe my pains and labour, for what might be called a ſong. Suſpecting that Tſonnonthouan might now be doing, what we Chriſtians have ſometimes been known to do, in not diſſimilar caſes, i. e. make pretence of his manitou to elude payment of a juſt debt, for religion is a moſt excellent cloak for all manner of roguery, I concluded to conſult on this affair with my landlord the Indian, at whoſe cabbin I lodged and kept my ſtore, who was certainly better acquainted than I could pretend to be, with the manners and temper of his countrymen, as well as the nature of the manitou religion, he having once worſhiped manitous himſelf; but being now by my good offices and pious endeavours, happily converted to Chriſtianity, as eſtabliſhed in the church of England, I knew, on that account, he would give me his opinion candidly, and without prejudice. On adviſing with him, he told me very honeſtly that Tſonnonthouan was in all probability ſincere in what he ſaid of his manitou; but that whether he was or not, now he had made ſuch a pretence, I had nothing to expect from him on account of his cure; that indeed when he was confined to his mat, I might eaſily have contrived to put him out of conceit with his preſent manitou the rag, and perſuaded him to adopt the eighteen-tailed bandage for its ſucceſſor; in which caſe I might have got whatever I aſked for it, even to the amount of all he was worth, as, not being an Indian, I was not obliged to part with it for nothing;

thing; but it was now too late to think of that, he having contracted ſuch a fondneſs for this rag, on account of his late ſucceſs in hunting; that therefore the only method I had left, was to aſk payment for the brandy, wherewith I had ſupplied him, merely as a commodity which he then wanted, and could have got no where elſe, leaving at the ſame time the price to his own generoſity.

On conſidering this advice of my friend and landlord the Indian, which ſeemed to be candidly and honeſtly given, I determined to follow it punctually. And here, I hope, I ſhall be forgiven, and not reckoned an irreligious or hypocritical perſon, faults I will venture to ſay the moſt directly oppoſite to my real and eſtabliſhed character, if in this article, and in order to obtain my juſt right, I ſoothed Tſonnonthouan's humour, and complied with his weakneſs ſo far as to conſent the glory of his cure ſhould be attributed to his own manitou. Taking the firſt opportunity to ſee him, I made acknowledgements for my warmth and heat the day before; I diſclaimed all pretenſions, either in my own name, or that of the eighteen-tailed bandage, to the honour of his cure; but freely conſented, if ſo he pleaſed,

ſed, it ſhould be entirely attributed to the red rag: then I aſked his pardon in the humbleſt manner for preſuming to threaten him with the law on that account. Having made this preface, I told him I hoped he would conſider me for the brandy I had ſupplied him with, which being a commodity I had reſerved for my own private uſe, I would not have parted with on any account, but to oblige ſuch a friend as himſelf. "Moſt illuſtrious quack, moſt excellent manſlayer, replied Tſonnonthouan, in the higheſt good humour, as appeared by his voice and manner, I have been long looking for an occaſion to teſtify my regard and affection for you, without diſhonour to my manitou, who, I know, is a jealous manitou, and would be offended at any one who ſhould claim a ſhare in the glory of my cure; I am glad you diſclaim any ſuch preſumption, and that you have mentioned the brandy, which gives me an opportunity of ſhowing the ſincerity of my intention, without diſobeying my manitou; let me have, then, what brandy you have left, and I ſhall pay you whatever price you aſk." I told him, he was extremely welcome to the ſmall quantity remaining, and that I left every thing to his own generoſity. "My dear quack, returned

turned he, ſay no more, but go home to your cabbin, and you ſhall hear from me ſoon." Accordingly I did ſo, and in about an hour's time, I received from Tſonnonthouan ſo great a quantity of buffaloe's wool, and beaver's ſkins, that I was amazed at his liberality. I carried his preſent afterwards to Philadelphia, and diſpoſed of it at ſo good a market, that I queſtion much, if I ſhould have been ſo well paid, had I attended on the firſt peer of the realm, or even ſet a fractured limb of majeſty itſelf.

When any miſunderſtanding ariſes between two friends, owing to the offended friend's miſapprehenſion of the conduct or principles of the friend offending, if it is afterwards found to proceed from a miſtake, and that on the contrary the conduct and principles of the perſon ſuſpected were more fair, honourable, and even generous than could be required, it is impoſſible, in ſuch a caſe, but the ſuſpecting friend, if he ever deſerved the name of friend, or has the leaſt honeſty of heart, muſt feel the deepeſt remorſe for his injurious thoughts, that his former regard and affection muſt return with a double ſtrength, and their mutual friendſhip be more firmly rivetted and eſtabliſhed than ever. This was preciſely my ſituation with reſpect to Tſonnonthouan. I ſaw indeed, and lamented his weakneſs, in entertaining ſuch an enthuſiaſtic attachment and veneration for a ſenſeleſs rag; but, conſidering that it was really a matter of religion with him, and reflecting on even greater follies of the beſt and wiſeſt of men on that ſcore, it did not one whit abate my eſteem for him; on the contrary, I perceived, that in all matters where his manitou or religion was not concerned, he was not only a man of ſenſe, abilities, and penetration, but a perſon of the worthieſt, moſt friendly, and generous diſpoſition, in the world. But I could not forgive myſelf for nouriſhing ſuſpicions ſo injurious to his honour, and for imagining that he made a ſtalking horſe of the manitou, to elude the payment of my juſt demand; I was infinitely more troubled that I had raſhly communicated thoſe ſuſpicions to my landlord; I beſought him, in the moſt earneſt manner, to keep them an inviolable ſecret from Tſonnonthouan; and when I reflected on his noble and munificent bounty to me, then before my eyes, and above all, on the frank and generous manner in which he had preſented it to me, I found my honeſt heart ſo affected with gratitude, that I thought of going to throw myſelf at his feet, and deprecate his forgiveneſs for the injuſtice my ſecret thoughts had done him ; but his ſpeedy departure prevented this ſtep. Early next morning he came to my cabbin in order to take his leave of me, attended by two Indians, who had agreed to aſſiſt him in tranſporting his effects to his native country, the canton of the Roundheads. I immediately gave him every drop of brandy I had remaining, amounting to about ten gallons, in a keg of the ſame ſize. Though he had agreed for this before, and had alſo paid me for it, as well as for all he ever had or I could charge him with, in the moſt liberal and munificent manner ; yet he forced me, on pain of affronting him, to accept of two very valuable beaver ſkins ; then taking a pair of ſciſſars, he clipped off a piece of the rag his manitou, and preſented me with it, the higheſt compliment an Indian could pay to his friend, deſiring me to keep it in remembrance of him. I accepted of it, and have hitherto, and ever ſhall, religiouſly preſerve it as a memorial of my worthieſt friend, without danger, I hope, of thereby incurring the imputation of ſuperſtition, or being infected with his manitou worſhip.

We now parted with teſtimonies of the tendereſt and ſincereſt affection and regard on both ſides. I beſought Tſonnonthouan to write me, for he could write as well as ſpeak Engliſh, an account of all his tranſactions in his journey homewards, of his reception in his native country, and his adventures there, which he faithfully promiſed to do by the return of thoſe Indians who went with him. Then they embarked in a canoe on the river Ohio, whoſe courſe, ſometime before it falls into the Miſſiſippi, lies very near the canton of the Roundheads, and paddled away ſo faſt that they were out of ſight in a moment.

Soon after, having finiſhed all my buſineſs, and being moreover enriched beyond my expectation by Tſonnonthouan's liberality, I returned to Philadelphia, where I had been about a year and a half, when I received a letter from Tſonnonthouan, according to his promiſe, by the above-mentioned conveyance. He was not acquainted with our chronology, or method of reckoning time, ſo it was not dated; but it appeared to have been written ſomewhat leſs than a year after I parted with him; for it ſeems he was about twenty days in his return, after which forty days elapſed before he cohabited with Saſteratſi, or, indeed, could lawfully or honourably do it; and when he ſet out on his journey to the canton of the Otchagras, or Stinkards, whither he was invited by a ſolemn embaſſy the day before this letter was finiſhed and ſent away, Saſteratſi was then very big with child, and expected every moment to lie in. I was ſorry, on peruſal, to find that this worthy man was not ſo happy in his domeſtick concerns as could have been wiſhed, or, indeed, he deſerved to be. But I was glad, at the ſame time, to ſee that he bore circumſtances, under which an European ſpirit would have been very uneaſy, with a patience and reſignation truly admirable, whether proceeding from his own particular temper, the character of his nation, or philoſophy, I ſhall not pretend to determine. As this letter is a ſingular compoſition of its kind, being the firſt that Tſonnonthouan ever wrote, before his original notions were warped, his knowledge improved, and perhaps his principles debauched by any great acquaintance or communication with our cuſtoms and manners, I chuſe to inſert it entire; and the more ſo, becauſe it contains a diſtinct account of all thoſe tranſactions which I intended ſhould have been the ſubject of the enſuing chapter.

CHAP. VIII.

Tſonnonthouan's letter to the editor, giving an account of his reception at his return to his family. Of Saſteratſi's intrigue with the reverend Doctor Chikamichabou. Of the wonderful qualifications of Chichikoné, the doctor's dog, which he makes a preſent of to Tſonnonthouan. Of their converſation about religion. The reaſon why the doctor parts with his dog; and the ancient and modern ſtate of divinity among the Indians. Tſonnonthouan makes ſome remarks on language. He propoſes queries to the editor, to which he deſires an anſwer, as alſo a ſupply of brandy and blankets. He declares his intention of ſetting out for the canton of the Stinkards, to which he is invited by a ſolemn embaſſy in order to cure an old woman. Some account of the editor's anſwer to Tſonnonthouan's letter.

TSONNONTHOUAN's letter was directed and contained as follows.

"To the moſt illuſtrious quack and moſt excellent man-ſlayer, B— B·—, at the canton of the Miamis, Tſonnonthouan, a Rounheaded Indian, wiſheth health and proſperity.

"This being the firſt time I ever attempted to put a talk into writing, I hope on that account you will excuſe all my awkwardneſs and inaccuracy. I ſwore by the manitou I would comply with your requeſt, and ſend you a written talk, and I ſhall never forfeit my word to him, or to you. From the time I ſet out, I was as many days as I have fingers and toes, in reaching my native country, the canton of the Roundheads. We delayed ſome ſpace in hunting, wherein, through the favour of the manitou, we were very ſucceſsful. I intended to have ſpent a longer time in that exerciſe, becauſe the period was not yet come, when I could enjoy conjugal felicity with my beloved Saſteratſi; tell freely, good quack, if my talk is according to the delicate idiom of your's. But a certain impatient weakneſs hurried me on; that cunning two-legged beaſt man, is ever frail and fooliſh, where his female is concerned; there indeed lies his tender part, where he is eaſily wounded, and always conquerable. I was unhappy till I ſaw my Saſteratſi; yet ſeeing her, I knew I ſhould be much more ſo. To fly from a preſent miſery, I ruſhed with my eyes open into a greater. For this inconſiſtency, common to the beaſt, account conſiſtently, if you can, moſt illuſtrious manſlayer. It was almoſt dark when I arrived at our village, I entered my own cabbin unperceived by any, Saſteratſi was not there, but I found my ſon rolling among the aſhes; I knew him to be ſo, for he was a fine chopping boy, as like me as he could ſtare, only his head was not ſpherical like mine, but ſhaped like yours or his mother's, who you know is not a Roundhead. It was then for the firſt time I found the paternal ſtorgé ſtrong upon me. I know not how to deſcribe it. It was a painful ſenſation, but ſtill infinitely more pleaſing than painful. However, I was vexed at the ſhape of my ſon's head. I had left a ſtrict injunction with his mother to reduce it to a ſpherical form, but perhaps ſhe knew not the way, or was prevented by ſome other engagement; unaſſiſted by dreams, my heart even then foreboded ſomething, and my fears proved but too well founded. It was now too late to attempt a change, the bones of his head were become too firm to be reduced to the proper form; yet I determined to love, cheriſh and breed him up as my ſon, notwithſtanding his head was not round. Soon after Saſteratſi came in, attended by Chikamichabou the principal juggler of our canton. Her eyes and looks teſtified an extreme joy at ſeeing me; but we were mutually prevented, by the ſeverity of our cuſtoms, from flying into one another's arms and embracing. The juggler, who, I have told you, is violent for the ſtrict obſervation of old uſages and cuſtoms, originally I believe the invention of jugglers, told me this was not a proper or a decent time for me to be in the cabbin with my wife, as my young ſon was not as yet weaned; at the ſame time he offered his own cabbin for the accommodation of myſelf and two friends, till I could lawfully cohabit with my wife. We accepted it, and being fatigued, retired immediately to reſt. Next day there was a great feaſt for joy of my arrival, with the particulars I need not trouble you; it ended as uſual: in the courſe of which I learned the true ſpring of Chickamichabou's civility; I ſuſpected it before, but it was now confirmed to me paſt a doubt: indeed the parties themſelves were at no pains to conceal it. To keep you no longer in ſuſpenſe, this juggler and my wife lived together, and had done ſo ever ſince my departure. I have got over the prejudices of my education ſo far, as to think it a ſtrange cuſtom which prohibits a man's converſing with his own wife while giving ſuck, yet ſuffers either to converſe with any one elſe they pleaſe. Ungrateful Saſteratſi! that I might preſerve inviolable my conjugal fidelity to thee, that I might even avoid all poſſible temptation to do otherwiſe, I baniſhed myſelf from the ſociety of women, hunting in woods and deſarts, for the ſupport of thee and thy future family. How have I been repaid! But I repent not. When a man loves one woman truly, all others are indifferent to him. May I do what is right in my own eyes, whatever others do. I am ſenſible, illuſtrious quack, I have imbibed thoſe notions from reading your ſpeaking cloths, and converſing with you and your countrymen. But if I feel as an European, I muſt bear like an Indian. How would my countrymen laugh at me, in what ſport and utter deriſion would they hold me, ſhould I, on this account, be divorced from Saſteratſi, or even appear to take her intrigue in the leaſt amiſs? It would be ſtill worſe if I ſhould challenge Chikamichabou, and we ſhould meet to blow one another's brains out. I am told ſuch things are common among the beaſts in your country. Yet if a divorce was in my power, I could not avail myſelf of it; there is a certain inexplicable charm * about Saſteratſi, which binds me irrevocably to her. Were ſhe to be unfaithful with many beſides Chikamichabou, I could not reſolve to part with her; I could not indeed. Yet I could have wiſhed ſhe had choſen any other partner in an intrigue beſides this juggler. I ſhall never forget his inſiſting ſo ſtrenuouſly Saſteratſi ſhould ſubmit to an inſpection, and his preparing to ſcalp and tomahawk her on her refuſal; neither ſhall I eaſily forgive him for his injurious ſuſpicion, that when the tokens of virginity at laſt appeared, they were not genuine, but proceeded from the bull's pizzle. Saſteratſi ought to have been equally offended, and yet ſhe has forgiven him; I now perceive their preſent good correſpondence muſt have taken riſe from his curing her of that contraction in her limbs. I was myſelf to blame; had I been leſs attached to my late manitou the bull's pizzle,

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* The nature of this charm will be explained in the ſtory of Tribulation T'other-world.

zle, there would have been no occaſion for his interpoſition.

“ There were yet many days to run, twice as many as from the time I left you to my arrival here, before I could ſafely cohabit with Saſteratſi. In the interval I was not able to endure my miſery, ſeeing another in the arms of Saſteratſi, and not daring to be there myſelf. Perhaps, if the juggler had been married, ſpite of all my reſolutions to the contrary, I might have endeavoured to divert my chagrin with his wife; but he having none, I found no remedy but abſence; therefore propoſed a ſhort hunting match to my two Indian friends, which they agreed to. Having not got another dog ſince I loſt my laſt on lake Michigan, Chikamichabou very kindly offered me the loan of his, ſaid to be a very extraordinary animal. We were wonderfully ſucceſsful in our hunting; you cannot imagine what prodigious numbers of bears, and other wild beaſts, we killed by the dexterity of the juggler's dog, and the favour of my manitou the red rag, both of which have acquired great and univerſal reputation on that account.

“ At my return I found my boy was juſt weaned, Chikamichabou was now living in his own cabbin, and Saſteratſi was waiting impatient to receive me in mine. At laſt I imagined I ſhould be happy, and I was not deceived. I found no alteration in Saſteratſi from what there was before; at leaſt, if there was any, it certainly was not owing to the juggler: Then why ſhould I make myſelf unhappy at what paſſed between them, ſince it has been attended with no conſequences? Jealouſy, I maintain it, is a diſtemper not natural to the beaſt, but contracted by his overweaning folly and refinement on pleaſures. It is infectious like the p-x, and the little I had of it was got in my ſhort intercourſe with you and your countrymen. Henceforth I ſhall baniſh this ſuperfluous addition to mortal inquietudes. Saſteratſi is now again pregnant, and if ſhe is ſafely delivered, and the child lives, another eſtrangement from the arms and mat of my beloved ſpouſe muſt be the conſequence. Moſt illuſtrious quack, would you chuſe to ſupply my place, and act as my deputy or ſubſtitute, for I am afraid Saſteratſi will not be able to live without one; believe me, a finer woman cannot lie by the ſide of a man. If this propoſal is agreeable to you, I ſhall contrive to exclude Chikamichabou; and yet ſhe is fond of the juggler: t'other morning ſhe told me ſhe had dreamed our young ſon was called Chikamichabou. I had not, on the inſtant, a ſtronger dream to oppoſe againſt her's, and, if I cannot perſuade her otherwiſe, Chikamichabou muſt be the name of my eldeſt ſon.

" I have ever ſince our laſt coming together, lived very happily with Saſteratſi; for what can be more delightful than a mutual union and conſent of hearts? She behaves with the greateſt prudence with reſpect to Chikamichabou; they are never obſerved to ſpeak to, or take the leaſt notice of, one another. Yet this juggler is extremely civil, and takes great pains to oblige me. On my commending his dog for his dexterity and excellence at hunting, he made me a preſent of him. And yet this is the leaſt valuable of his qualifications to a juggler. I know, if he ever attempts it, it will coſt him a great deal of pains and trouble to train up another to be fit for his purpoſe. I ſhall give you a particular account of the extraordinary properties of this dog, which will naturally introduce an account of the ancient and modern ſtate of juggling among us Indians; a thing, I believe, you will be very curious to know, and which my preſent intimacy with Chikamichabou, the moſt learned and experienced of all our jugglers, has given me great opportunities to be fully acquainted with. I hope you will be equally communicative with reſpect to the ſtate of juggling amongſt you Europeans, if you have any amongſt you; and I have heard that no country can ſubſiſt without jugglers, or juggling, of one kind or other.

"This dog, then, of the juggler Chikamichabou's, beſides being an excellent hunter, has the moſt perfect ſcent imaginable. If you drop any thing in the midſt of a foreſt, were it a day's journey off, ſend him back, and he will bring it to you without delay. Is any thing loſt or miſſing in the canton, at command of his maſter he will find it out; if ſtolen, the thief who ſtole it. Is any one ſuſpected of theft, and the thing miſſing cannot be found, this dog, under the direction of the juggler, either acquits or condemns. If, after ſmelling at the ſuſpected perſon, he turns about and laſhes him with his tail, he is held guiltleſs; but, if he lifteth up his leg, and maketh water upon him, this action is equivalent to a conviction by many witneſſes. Let a whole nation of Indians ſtand round in a ring, and all throw their manitous into one undiſtinguiſhed heap, this dog will pick them out one by one, and reſtore them, without once miſtaking, to their right owners. But his moſt extraordinary property conſiſts in imitating, with an aſtoniſhing exactneſs, almoſt every trick and action of the more cunning, and, therefore, more miſchievous and powerful fellow beaſt, called man. At the word of command he will creep under a ſtring, or leap backwards and forwards over a ſtick; he will walk erect like a man on his two hinder feet, or he will lie down on his back like a woman, ſpreading his legs, and wagging his tail. Yet his moſt admirable dexterity lies in counterfeiting every diſtemper and diſorder incident to the human ſpecies: this quality is of the greateſt conſequence, and makes him moſt valuable to a juggler. At the word of command he becometh lame, blind, deaf, or falleth down in convulſions, foaming at the mouth, and is then ſaid by the juggler to be poſſeſſed by an evil manitou, or by what you call a devil; nay, if the juggler pleaſes, by a whole canton of devils. At another word, the evil manitou, or manitous, are expelled, and he recovereth his ſenſes, his limbs, his eyes, and his ears. When he acteth the lame dog, no blows can make him go faſter, or uſe his crippled limb; when he acteth the blind dog, you may aim a lighted brand at his eyes, and he will not wink; a tomahawk at his head, and he will not ſtir; at other times he runneth madly about, knocking himſelf down againſt every poſt in his way, without ſo much as miſſing one; again, when he repreſenteth the deaf dog, a whole nation of Indians may beat the Chichikoué, and ſing the war-ſong and the hollow cloſe to his ears, and he never taketh the leaſt notice, or ſeemeth to hear it; he is ſo remarkable for acting this part to admiration, that he has got, from common uſe, the name of Chichikoué, to which he readily anſwers, though that was not his original appellation. But to conclude, Chichikoué's greateſt maſter-piece, the deception which he is moſt celebrated for performing in a dexterous manner, is the imitation of death, and his wonderful perſeverance in that imitation. At a certain ſignal from the juggler he immediately falleth down in an agony, and with the greateſt exactneſs goeth through all the different proceſſes of dying; and, at a proper time, lieth quite breathleſs and motionleſs, with his eyes fixed and ſtaring in his head; ſoon after which his body becometh totally rigid and ſtiff, and then you may toſs and tumble him about as you pleaſe, without his betraying the leaſt ſenſe of life or motion. When this farce hath been played over a ſufficient time, ſo that every one not in the ſecret muſt be convinced of the reality of his deceaſe, at another ſignal given by the juggler he ſtarteth up, and runneth about fawning upon him and all the reſt of the ſpectators.

" Such are the feats, which at all times, and on the ſhorteſt warning, can be performed by Chichikoué, lately Chikamichabou's, but now your friend Tſonnonthouan's dog. The juggler muſt have been at infinite pains in training him up to ſo many difficult exerciſes; he has taught me all the different ſignals and watch-words agreed on and ſettled between himſelf and Chichikoué, who has already, under my direction, gone through all his ſeveral tricks with a readineſs and dexterity perfectly ſurpriſing: but I cannot conceive, not I, of what uſe ſuch qualifications can be to me, unleſs, perhaps now and then, to divert my friends. Yet I know, moſt illuſtrious manſlayer, that your curioſity will be greatly moved, to learn of what uſe he could be to the juggler; and being uſeful, and having been at ſuch trouble to breed him up, why he came to part with him. Your curioſity is laudable, my good quack, and it ſhall be gratified to the utmoſt of my power.

"You muſt know then, that from time immemorial, as many years ago as there are ſtars in the firmament, it hath been an eſtabliſhed cuſtom, at certain feſtivals and ſtated ſeaſons, ſuch as the new and full moon, for the jugglers of a canton to aſſemble all their people around them, who on that occaſion are commonly called the jugglees, and then to cauſe their dogs to play over, and exhibit, all the aforeſaid feats, for the dexterous performance of which Chichikoué is ſo remarkable; and the maſter of that dog who, in the opinion of the majority of the jugglees, is reckoned to exhibit in the moſt perfect manner, is inſtalled in the office of chief or arch-juggler; which office has been ever known to be beſtowed without favour or affection, and with the utmoſt impartiality. This, I aſſure you, my good quack, is a faithful account of juggling in general, as it has been practiſed among us Indians from, I believe, the beginning of time; and I ſhall now proceed to inform you wherein modern juggling differs from the ancient, according to the lights I have had from Chikamichabou, the moſt learned and the moſt experienced of all our jugglers. In the days of antiquity, long before my memory or the memory of my fathers or grandfathers, thoſe feats performed by the dogs of the jugglers were univerſally reckoned among the jugglees to be performed by the immediate agency of the great Manïtou, who, among the Algonguins is a hare, and among the Hurons a beaver. Thoſe feats had then another appellation appropriated to them, which I have heard from Chikamichabou, but it is now utterly obſolete, and therefore entirely unintelligible to me; the juggler has indeed endeavoured to explain it, for which purpoſe he has been obliged to uſe a variety of circumlocutions, and as far as I can pick out his meaning, or render it into your talk, it muſt have ſignified a ſupernatural thing, or a violation of the courſe and laws of nature, brought about by the will and agency of the manitou. It is impoſſible to conceive, Chikamichabou informs me, in what veneration our jugglers were held among the people, as long as the opinion of the feats performed by their dogs continued to be ſo favourable: their power and authority were equal to that veneration. It was not then as now-a-days, when every Indian may chuſe what manitou he pleaſes, diſcard it when he has a mind, and adopt another in its ſtead. No, on the contrary, no man could have a manitou without the conſent and approbation of the juggler, or unleſs it had been picked out by him; nay, he was obliged to diſcard it at the pleaſure of the juggler, and ſubſtitute in its ſtead whatſoever he thought fit. When the jugglers wanted to puniſh any one who had offended them, they took away his manitou, and would not ſuffer him to have another until he had made an atonement for his offence, and appeaſed their wrath, which was ſeldom or never to be done without rich and valuable preſents. Amongſt nations ſo devoted to their manitous as the Indians always were, and whoſe greateſt misfortune, even now, is to be deſtitute of a manitou, you may eaſily conceive what influence ſuch a practice muſt create to the ſociety of jugglers, and what power and riches they muſt acquire thereby. Agreeable to this, in thoſe ancient times, the jugglers were alſo called by another name; Chikamichabou has told me what it is, but I never remember to have heard it before, and, I am ſure, it muſt alſo be entirely obſolete, and out of date. Chikamichabou hath explained its meaning to me, for which I was utterly at a loſs; and if I may believe him, it imports, that the jugglers were ambaſſadors from the great manitou, his deputies, ſubſtitutes, or agents.

" Of a certainty, moſt illuſtrious quack, when ſuch groſs deluſions could paſs upon a people, when a parcel of beaſts, no better than their fellow-beaſts, could aſſume to themſelves, and obtain ſuch high pretenſions and titles, thoſe muſt have been the times of the utmoſt barbarity, ſuperſtition, and ignorance. But my friend Chikamichabou totally differeth from me in this ſentiment; on the contrary, he maintaineth they were the times of true faith, holy orthodoxy, and pious reverence for the manitous. But, being a juggler, we muſt allow him to talk as a juggler. I muſt own, however, that in order to account for this ſurpriſing alteration, which hath happened not only in the ſentiments, but even in the talk of our anceſtors, recourſe muſt be had to probability and conjecture; for I have not been able to prevail on Chikamichabou to be ſo explicit on this article as he had been on others. Yet, from the hints he hath inadvertently dropped, his only faintly contradicting what I advanced upon the head; but, above all, from what eſcaped him, when he lamented to me the decay of juggling, and the credit of jugglers, I am convinced in my own mind, that the following account I ſhall give you of this affair, is well founded.

" I ſuppoſe then, that in proceſs of time our anceſtors had their eyes opened, and coming to diſcover the real nature of thoſe feats, which were called, and impoſed upon them, as things above and beyond the courſe and powers of nature, and as the immediate operations of the great manitou, they began to call them by their true and proper names, which they ſtill bear, even unto this day. Theſe names are juggling tricks,or leger-de-main tricks, at leaſt our Indian terms cannot be otherwiſe tranſlated into your language. Theſe terms prevailing and becoming univerſal in their uſe, by this means the former word grew obſolete, and in time perfectly unintelligible, and of courſe the ideas originally annexed to it were forgotten and utterly obliterated. After all, moſt illuſtrious quack, I know not what to ſay of your word miracle I have been at great pains to comprehend what pompous ideas you affix to that term ; and if I know any thing of etymology, which you are ſinſible I have ſtudied, your word miracle, in its original meaning, cannot have differed much from our word leger-de-main trick; at leaſt in propriety of talk, I cannot underſtand any thing elſe by a miracle, than a thing that is wondered at; and the beaſt man, eſpecially when ignorant, which he commonly is, as readily conceiveth profound wonder at a leger-de-main trick, performed by a juggler, as at a ſupernatural trick, performed by a manitou. From hence it appears, that you Europeans muſt differ from us Indians in the management of your talk; you change the primitive meaning affixed to your words, which we never do.

"In the ſame manner, I imagine, it muſt have happened to the performers and exhibitors of thoſe leger-de-main tricks. As ſoon as their real nature came to be found out, or at leaſt ſoon after, they muſt have loſt their ancient honourable appellation, if an appellation can be called honourable, which they never deſerved, and was beſtowed on them by ignorance and ſuperſtition. Inſtead of the term importing ambaſſadors, miniſters, or deputies, of the great Manitou, they muſt now have been ſtyled truly and properly jugglers; which name becoming univerſally prevalent, the former grew obſolete, and was by degrees totally baniſhed from our talk. It is very eaſy to conceive, moſt excellent manſlayer, that by this revolution in the language and opinions of the jugglees, the credit and authority of the jugglers muſt have been greatly impaired ; and it was moſt probably about this period, and in conſequence of this change, that they loſt their ancient power of the election and reprobation of the manitous : henceforth I ſuppoſe every Indian acquired the privilege of chuſing his own manitou ; a privilege they are now extremely fond of, and would on no conſideration part with.

"You will be apt to enquire, moſt illuſtrious quack, when affairs were reduced to this ſituation, how ſuch a thing as juggling, or ſuch perſons as jugglers, came ſtill to ſubſiſt amongſt us ? and what uſe or occaſion we have for them now ? I ſhall gratify your curioſity. In the firſt place, they always have acted, and ſtill continue to act, in the capacity of quacks or manſlayers ; though that is only in the beginning of a diſtemper. Among us Indians every diſtemper proceeds from an evil manitou, or an angry ſpirit, and none but a juggler hath power to expel the manitou, or appeaſe the ſpirit. After that is done, the patient is turned over to the manſlayer. An inſtance of this you may remember I told you happened to myſelf. When I had fallen into a moſt cruel diſtemper thro' the anger and revenge of the ſpirit of the bear I had killed, the ſaid ſpirit was appeaſed by the juggler Chikamichabou, and the diſtemper was afterwards cured by the quack Onanguice, and his brethren, who preſcribed the apprehenſion of Saſteratſi. Again, tho' they have it no longer in their power to make us alter our manitous as they have a mind; yet, when conſulted on certain diſtempers, they frequently enjoin a change of manitous, which is almoſt always complied with; of which I have likewiſe given you an example relating to myſelf. In the next place, when we want a change of weather, from rain to ſunſhine, or from ſunſhine to rain, we apply to the juggler to procure it: if he accepts of the office, we pay him liberally if he ſucceeds; but if he fails, we beat him ſoundly, and ſometimes put him to death. In the laſt place, as you are ſenſible it is the nature of the beaſt man to continue in the old tract wherein he has once been engaged, they ſtill play over all the above-mentioned leger-de-main tricks with their dogs as uſual; and, at the end of every feat, the jugglees never fail to cry out, with great ſeeming pleaſure and applauſe, "A leger-" de-main trick! a leger-de-main trick!" nay, they have added ſome ſupernumerary deceptions, which I hardly think could have been deceptions, even in times of the moſt profound ignorance, ſuch as pretending to bring a dead animal, particularly a bear, to life again, which is performed by blowing with a pipe into his mouth or anus, till ſome motion or other is produced: on which the jugglees call out as uſual, "A leger-de-main trick!" yet nobody is deceived thereby, but all appear to be thoroughly acquainted with the real ſtate of the caſe, tho' it ſeems old forms and cuſtoms muſt be adhered to. By ſome hints which have inadvertently dropt from Chikamichabou, I have learnt that he has been for ſome time tired of exhibiting thoſe tricks, as he acquires no credit or authority by them, and has therefore made me a preſent of his dog Chichikoué; and conſequently ſuch an exhibition can no longer be expected from him.

" I am now to inform you, moſt illuſtrious quack, that, in my communicating thoſe my conjectures concerning the alterations that have happened in the ſtate of juggling to Chikamichabou, he gave me an anſwer which confirmed me in the notion that I was well founded in them. "Tſonnonthouan, ſaid he very ſeriouſly, I perceive you have ſome how or other got into the ſecret; therefore I ſhall ſpeak to you without diſguiſe, and will not pretend to conceal any thing from you. You muſt know, then, that I think our ancient jugglers, ſince, in conformity to the eſtabliſhed mode of ſpeech, I muſt now call them ſo, have been very imprudent in their conduct and proceedings. As ſoon as they perceived ſcepticiſm and infidelity beginning to ſpread among the jugglees, or ſaw the leaſt danger that the real nature of the leger-de-main tricks they performed would be diſcovered, they ought immediately to have deſiſted from exhibiting ſuch tricks; they ought to have told the people, that the great manitou had ceaſed working any more ſupernatural tricks, becauſe the end originally propoſed by them was already obtained, namely, a ſufficient reverence implanted in the minds of the people of the power of the manitou, and a ſufficient veneration for the characters and authority of his deputies and ambaſſadors the jugglers. After this they ought to have employed the days ſet

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apart for ſhewing their tricks, in giving the people juggling talks on the wonderful nature of them, on the power and goodneſs of the manitou who wrought them, and on the holineſs and ſacred character of themſelves, by whoſe agency they wrought. By this means there could have been no opportunity to find out their real nature, at leaſt by the bulk of the jugglees; and if any came to ſuſpect it, and publickly declared their ſuſpicions, they ought to have been branded as unbelievers, and deſpiſers of the great Manitou, and then condemned to the ſquare, and burnt to death without pity or remorſe. At the ſame time the jugglers ought to have aſſerted, in the boldeſt and moſt publick manner, that all the arguments of our adverſaries were moſt futile and nonſenſical; that they were indeed only quibbles, which had been repeatedly anſwered to the conviction of all men, and confuſion of the infidels themſelves, who, they might have added, never failed to retract and repent when on their death-mat, and alſo to confeſs the juſtice of their ſentence when brought to the ſquare. When they were in this ſtrain, in order to blind the jugglees ſtill the more, they might have challenged their enemies to do their worſt, and to bring out their ſtrongeſt arguments againſt them, engaging their ſolemn word they ſhould do it ſafely without dread of puniſhment; but that if any were ſo hardy as to accept this challenge, and they found their arguments too weighty, and too well furniſhed with wit and reaſon, they might, notwithſtanding the above-mentioned promiſe, bring them to the ſquare, and burn them to aſhes; the laſt and never-failing proof of conviction and confutation. Had this method of procedure been followed, continued Chikamichabou, in all probability juggling and jugglers would have ſtill retained their primitive honourable appellation and credit: but, as matters now ſtand, juggling is a profeſſion not worth adhering to, at leaſt the exhibiting thoſe leger-de-main tricks can ſerve no good purpoſe. For my part, I am determined to give it over, and therefore, Tſonnonthouan, have preſented you with my dog Chichikoué: he is an excellent hunter, and in that capacity may be of uſe to you; in his other capacity, he can be of none to me."

"Thus, moſt illuſtrious quack, have I given you what lights I can, and from the beſt authority, that of Chikamichabou, into the changes which have happened in the ſtate of juggling among us Indians. One good turn deſerves another. Therefore I deſire you will give me information of the ſtate of juggling in your country; and particularly I expect a diſtinct and a faithful anſwer to the following queries. Did your jugglers ever exhibit any leger-de-main tricks, or tricks any way ſimilar to thoſe exhibited among us? Do they continue ſuch exhibition ſtill? Have your jugglees found out the real nature of it as yet? or do they continue in the ſame ſtate of ignorance and ſuperſtition our Indians were in at the beginning of time? Or have the jugglers done as Chikamichabou would have adviſed? Have they given over exhibiting their tricks, alledging that the manitou had ceaſed working any more, becauſe they were no longer neceſſary? And do they now harangue upon them to the jugglees, at ſtated times, in their juggling talks? Have you any infidels or unbelievers among you? What treatment do ſuch perſons receive from your jugglers? Do they anſwer them in the ſquare at once? or do they challenge them at argument, and when they find they profit not that way, do they confute them by fire and faggot at laſt? One queſtion more, and I have done:

Have your jugglers any other name than that of jugglers? or do you give them the appellation of ambaſſadors and miniſters of the manitou, or ſomething equivalent? and further, would they be offended at the name of jugglers? This puts me in mind that you yourſelf was very much chagrined at my calling you quack and manſlayer. On Chikamichabou's informing me that the jugglers had once another name, remembering what paſſed betwixt us, I aſked him if the quacks had ever had another name alſo? he told me that they once had, and that it ſignified perſons acquainted with the ſecrets of nature, and deeply ſkilled in the art of healing diſeaſes; but that this name was now become utterly obſolete and unintelligible as well as the other. To be the more confirmed, I enquired of the quack Onanguice, who returned me the ſame anſwer. Thus you ſee, moſt excellent manſlayer, that I neither did then, nor can now intend to affront you. It is the idiom of our talk.

" Thus far had I gone, intending ſoon to have ſent you this written talk, by the hands of my two Indian brethren who accompanied me in my return homewards, but an accident has haſtened it. This day a ſolemn embaſſy has arrived from the canton of the Stinkards, requiring my preſence there as ſoon as poſſible, in order to play a game at the platter, for the recovery of a venerable old matron greatly regarded by her brethren, which remedy has it ſeems been preſcribed by the moſt eminent quack of the canton. I expect to be ſucceſsful in curing the old mother, through the power and goodneſs of my manitou the red rag. I am obliged to ſet out in a few hours, in company with the Stinkard ambaſſadors. I ſhall only take my dog Chichikoué along with me, leaving Saſteratſi, who is now very big, to the care of Chikamichabou. I ſuppoſe, after her delivery, if I am abſent for any time, the old intrigue will go on; but I cannot help it. You will receive along with this written talk ſome beaver and bear ſkins, as a teſtimony of my affection for you, and in return for the brandy you ſupplied me with when I could have had that commodity no where elſe. When you ſend me an anſwer to my queries, which I hope will be with all convenient expedition, convey along with it a few blankets to cover the nakedneſs of my family, as alſo a good quantity of brandy, which will be a comfort to the hearts of my aged parents, Onnonthieu and Iſſiſuague, and will likewiſe be very agreeable both to Saſteratſi and Chikamichabou. You may believe, moſt illuſtrious quack, that you have not a more affectionate brother in the world than Tſonnonthouan the Roundheaded Indian."

I ſhall make but two ſhort remarks on this long epiſtle of my worthy friend. From hence one may ſee what ſtrange contradictions enter into the human compoſition. In the firſt place, who could imagine that a perſon of ſuch admirable penetration as Tſonnonthouan, who could ſo ſagaciouſly and accurately account for the changes that had happened in the Indian church, and for the decline of the credit of their clergy and miracles, ſhould yet be ſo blind and ſtupid as to worſhip gods of his own creating, and thoſe ſuch vile inanimate things as paws, pizzles, tails, and rags? Chikamichabou, the doctor of divinity, appears to have been of another character, endued with equal penetration, poſſeſſed of as great abilities as Tſonnonthouan, but of more experience and learning, particularly in the eccleſiaſtical antiquities of the Indians, a violent ſtickler for the power of the clergy, and the due obſervance of old religious uſages, at the ſame time of no faith, and no principles, either in morals or religion; in ſhort, a perſon admirably adapted, worthily to fill the papal apoſtolic chair, or to act as cardinal primate or patriarch, in any Roman Catholic country. In the next place, it may be obſerved how ſpeedy and certain is the revolution in the human mind, from the extremes of ſuperſtition, to the extremes of fanaticiſm and enthuſiaſm. It is impoſſible to conceive a more abject ſtate of ſubjection to prieſtly authority, and domination, than for a people to be obliged to receive the gods they worſhip from the hands of their clergy, nay to diſcard thoſe gods, and be without any worſhip at all, according to their will and pleaſure. Again, as ſoon as the Indian divines came to loſe this power, their church became fanatical to the higheſt degree, every man choſe his own god, and was the prieſt himſelf; in ſhort, they ſeem to bear a very ſtriking reſemblance in many particulars to the ſect of [illegible] [redacted], who, about a century ago, raiſed ſuch convulſions in Great Britain; it is true, they ſtill ſuffered a body of clergy amongſt them, which the [illegible] [redacted] did not do, but then they were deprived of all their original credit and authority; they likewiſe continued in the uſual exerciſe of their office, but that became the object of univerſal ridicule and contempt, and themſelves were regarded in no other light, than as recoverers of ſtolen goods, quacks or conjurors, and jugglers; which latter term was appropriated to all perſons of the profeſſion, that of ambaſſadors having been utterly forgotten. The other they ſtill retain; and the Indians, thro' the poverty of their language, have applied it to the clergymen of all other nations, without excepting our own, not conſidering, and indeed being altogether unacquainted with the immenſe, nay inconceivable difference, there always has, and I hope ever will, ſubſiſt between our clergy and theirs.

I ſhall now conclude this chapter with informing the reader, that I uſed the utmoſt expedition to comply with the demands contained in Tſonnonthouan's letter. I took the firſt opportunity of a truſty conveyance to the canton of the Roundheads, to ſend him a few blankets, and a large quantity of brandy, which I heard afterwards were very acceptable, particularly the latter, to Onnonthieu, Iſſiſuague, Saſteratſi and Doctor Chikamichabou.

At the ſame time I ſent him a letter, anſwering all his queries in the beſt manner I could; but unluckily he did not receive it, till ſeveral years after, when it was too late to do him any good; for I am perſuaded, had he got it in due courſe, it would have prevented all his future miſfortunes, by fixing him in the profeſſion of the church of England for life. Therein I demonſtrated not only the neceſſity of revelation in general, of miracles to ſupport and eſtabliſh that revelation, and of the expediency of thoſe miracles ceaſing, when the ends were attained, but alſo the truth of the chriſtian revelation in particular. I confeſſed the great corruptions which had been introduced into chriſtianity by Romiſh prieſts, but ſhewed him how it had been reſtored to its original purity by the reformation in the church of England. I beſeeched him in the moſt earneſt and pathetick manner, as he valued his welfare either in this world or the next, to attend ſeriouſly to thoſe truths I propounded to him. I told him at the ſame time, that it was true we had a great many infidels, and ſcoffers among us; but then, that they were all men of profligate principles, utterly devoid of ſenſe, taſte, or literature, and that their only quarrel againſt the chriſtian doctrines was, that they were repugnant to their libertine paſſions, ſenſual luſts, and abandoned courſes. I added, that our clergy were at infinite pains, by the regular and holy example of their lives, and the profound learning and maſterly reaſoning of their writings, to convince thoſe men, of the fooliſhneſs of their ways, and to turn them from their manifold and dangerous errors. And in order that what I wrote might carry the greater weight with it, I ſent him ſome of our moſt approved bodies of divinity, as alſo the capital performances of our principal champions, in the deiſtical controverſy; amongſt which were all thoſe of my favourite author then publiſhed, namely, the *Divine Legation of Moſes*, the *Alliance between church and ſtate*, and his tract entituled *Julian*, all which I particularly recommended to his careful peruſal. In ſhort, whoever had read my letter, muſt have been convinced I acted as a ſincere advocate for chriſtianity, and a true friend to Tſonnonthouan. I own I forebore mentioning the puniſhments, ſuch as impriſonment, the pillory, and confinement to hard labour, which are ſometimes inflicted on obſtinate infidels, leſt he might think them even worſe than the ſquare itſelf; and that our clergy, in that article, followed Chikamichabou's advice, and were guided by his principles, he could not but ſee by the books I ſent him, particularly the Divine Legation, that our infidels were dared and challenged to the combat, and their fears of puniſhment on the acceptance ridiculed and laught at. I afterwards found, though on a melancholy occaſion, that my ſuſpicions were juſt; for on going to viſit Tſonnonthouan, when he was beating hemp in Bridewell, after having been, through his own imprudence, as will appear in the ſequel of this hiſtory, tried, and pilloried, he told me he would have preferred being condemned to the ſquare at once; and that if he eſcaped that puniſhment, which he knew was contrary to our laws, it was owing, not to the want of good will, but to the want of power in our jugglers.

I had almoſt forgot to mention another circumſtance, which will inconteſtibly evince my great zeal for religion, and ſincere deſire to bring about Tſonnonthouan's converſion. Knowing that this Indian had the ſame prejudices with our modern infidels, and would not, on that account, pay a due regard to the arguments of clergymen alone, I likewiſe ſent him the works of all the moſt eminent laymen, who could any way be ſaid to have wrote in defence of Chriſtianity. Amongſt theſe were the illuſtrious names of Bacon, Boyle, Newton, Locke, Grotius, Addiſon, Weſt, and Lyttelton, whoſe admirable letter, on the converſion and apoſtleſhip of St. Paul, I particularly recommended to his moſt attentive peruſal; it having been the happy inſtrument of confirming many who were wavering, and converting many, who were already unbelievers, to the faith. To theſe moſt reſpectable names I had the preſumption to add that of my worthy friend and brother Doctor Hill, as well as my own, tho' far from pretending to put ourſelves on a level with ſuch eminent perſonages; but becauſe I knew Tſonnonthouan had a good opinion of me, and, had he been acquainted with my friend, would have had a better of him, and reckoned him a much more excellent quack; for, however deficient we may be in other things, I can make bold to ſay, that, in faith and zeal for the common cauſe, we are ſecond to none. I am afraid my dear brother's modeſty (a quality for which he is ſo remarkable) will be offended at this ſmall homage paid to his diſtinguiſhed merits; but I hope he will excuſe it, as it is owing to an impulſe of friendſhip, as well as of gratitude, for the great benefit I have lately received in a defluxion on my lungs from his excellent Balſam of Honey.

C H A P. XI.

Of the Indian idiom of ſpeech.

BEGINNING this chapter, I may ſay with Virgil, in the beginning of the ſeventh book of his Æneis,

> *Major rerum mihi naſcitur ordo,*
> *Majus opus moveo.*

" A greater ſeries of affairs riſes be-
" fore me, and I am now engaged in a
" more important work."

Tſonnonthouan will no longer be ſeen converſant only with ſuch Barbarians as his own countrymen, occupied with their bizarre and ridiculous ceremonies, or worſhipping their vain and inſenſate manitous; he will henceforth be found almoſt conſtantly engaged in the greateſt affairs, converſant moſtly with Europeans, diſputing on the moſt profound points of philoſophical theology with their moſt learned doctors, converted himſelf, converting, or preventing the converſion of nations to the faith, inſtalled as chief prieſt or biſhop of ſeveral diſtinct ſects; in ſhort, acting a moſt diſtinguiſhed part on the great theatre of the world. But, notwithſtanding this great change which happened in his circumſtances and occupations, we are not to forget that he was ſtill an Indian, and carried along with him, even in his moſt enlightened moments, ſuch a mixture of his original notions and prejudices, that during his whole life-time it infected both his actions and language, particularly the latter. Therefore, before he enters upon the ſtage, engaged in buſineſs, and various other tranſactions with Europeans, I think it neceſſary to give an account of that particular idiom of the Indian language which affected his imagination in ſuch a manner, that he could never, even when he ſpoke in the European languages, give the ſame names to things, perſons, and profeſſions, that we do. In the firſt place, it muſt be conſidered, as appears from Tſonnonthouan's letter, that the Indians never altered the original ſignifications of their words, or terms, of which there are innumerable inſtances in our own, and all other European languages, ancient or modern, dead or living; but when they came to alter their notions and opinions of thoſe things, profeſſions, or offices, which their words or terms ſignified or implied, in ſuch manner, that they no longer correſponded together, then thoſe words, or terms, became obſolete, and, in proceſs of time, unintelligible to all, but a few of their learned men and antiquarians, or profeſſors of the art or ſcience, whereof their ſentiments, or notions, had been changed; and, inſtead of thoſe original names now in diſuſe, they invented and eſtabliſhed others, which anſwered, and preciſely correſponded, to their preſent reigning ideas: For it was an invariable rule and principle with them, not only in their own language, but when they came to learn and ſpeak other languages, to make their ideas and notions of the perſons they ſpoke to, and of the things, ſciences, and profeſſions they ſpoke of, to correſpond exactly with the original meaning and etymology of the terms in which ſuch ideas were couched. This is a practice ſo totally different from any thing known or heard of among us, that I queſtion much whether I have been ſucceſsful in my endeavours to make myſelf underſtood; therefore I ſhall further explain it by inſtances and examples.

And, luckily, my converſation with Tſonnonthouan, when I cured him of his broken leg, and the letter he ſent me afterwards, which is inſerted entire in the preceeding chapter, furniſh us with two very pregnant examples relating to two of our learned profeſſions, I mean divinity and phyſic, to which I refer the reader. There it may be ſeen how theſe two profeſſions came to loſe their original, honourable appellation, and to be called, the one juggling, and the other quackery; the conſequence of which was, that the name of every thing, belonging to either, was changed in the ſame manner. It might have been well if they had ſtopt here; but imagining, from their ignorance, and unacquaintedneſs with our affairs, that religion and medicine, among us, were perfectly ſimilar, and analogous to what they are among them; they have, therefore, given them the ſame names, or elſe, which is more probable, they have no other names that can anſwer the ideas they entertain of ſuch things, when they mention them either in their own, or in other languages. Thus, as has been already ſeen, they called the profeſſion of phyſic quackery, or the art of manſlaying; its profeſſors quacks, or manſlayers; and when they came to underſtand the diſtinction we make between phyſicians and ſurgeons, they called the former writing quacks, and the latter cutting quacks; and to the medicines adminiſtered, they ſometimes gave the name, perhaps, not improperly of poiſons. All religion, or rather religious doctrine, they called juggling, or a juggle; a ſacred or religious hiſtory, a juggling lie, tale, or fable, juſt according to the manner in which the part they then referred to happened to ſtrike their fancy; all divines and clergymen, of what ſort or denomination ſoever, in their dialect were jugglers, though ſometimes they diſtinguiſhed them according to their ſeveral ſtations into arch or chief jugglers, and deputy jugglers; in like manner all churches, or places ſet apart for public worſhip, were juggling houſes, ſhops, or markets, according to the different uſes they imagined they were applied to; and thus continuing the analogy, and deriving every thing relating to religion from the radical word juggling, or a juggle, a religious myſtery was called amongſt them a jugling abſurdity; a miracle, a leger-de-main trick; a ſermon, a juggling talk; a pſalm, a pſalm, hymn, or anthem, a juggling ſong; and all religious ceremonies or proceſſions went by one general name of juggling waggery. But that the reader may the better underſtand how this peculiar idiom of the Indians led them to expreſs themſelves in our language, I ſhall here give an extract from a letter I received from Tſonnonthouan about a year ago, occaſioned by a preſent I had ſent him of the two firſt volumes of Triſtram Shandy.

" I thank you moſt heartily, brother B —— (having for ſome time given over the practice of ſurgery, I deſired that he would no more call me quack or manſlayer; ſo he now gives me the appellation of brother, in conformity to the Indian cuſtom, and agreeable to the friendſhip ſubſiſting between us) for your laſt preſent of that witty, facetious, bawdy, and unintelligible ſpeaking cloth, entitled, The Life and Opinions of Triſtram Shandy, Gent. It had lain for ſome moons at Philadelphia, for want of a conveyance, and was brought me by our brother Tribulation T'other-world, who having been there on ſome buſineſs, is but lately returned to the canton of the Roundheads. T'other-world informs me, it is written by a juggler, whoſe name is Lawrence Sterne, one of the deputy jugglers of the arch-juggling houſe at York, and head juggler of another place, whoſe name he has forgot; he alſo tells me, that, on account of this printed talk, he has been preſented with another juggling-ſhop by one of our head-warriors, a diſtinguiſhed patron, and rewarder of witty and learned men. T'other-world, whoſe ſarcaſtical diſpoſition you are acquainted with, as well as I, ſwears by his Manitou, that it is d-mned ſtuff and nonſenſe, and that he can neither make head nor tail of it; theſe are his words. But you know that Tribulation was by craft, or trade, an author, a ſlave and a journeyman to the nation of bookſellers, who wrought him very hard, and paid him very ill for his labour; and, it is probable, his own bad ſucceſs may make him envy thoſe who have had better. Yet, after all, brother, I know not well what to make of this ſame Triſtram Shandy. For my part, I do not underſtand it, Tribulation ſays no body does, and yet it is mightily ſought after; perhaps that is the very reaſon of it, for ſuch is the nature of the beaſt. But there is one paſſage I am indeed mightily delighted with, and that is the juggling talk of Yorick the buffoon or harlequin juggler, ſo cunningly introduced, and ſo admirably pronounced by Trim the warrior. I wonder much, how Slop the cutting quack could fall aſleep when ſuch a talk was reading; for my part, had it continued from ſun-riſe to ſun-ſetting, I ſhould have been all ear and attention. I underſtand that more of this harlequin juggler's talks are publiſhed by ſubſcription; pray ſubſcribe for me, brother, and ſend them as ſoon as they come out; as alſo all the other bawdy talks of the other juggler, for it ſeems he promiſes two every ſeaſon as long as he lives; I do love a little bawdy, though now unfit for any thing except ſpeculation, on another account beſides age." The remainder of his letter related to private buſineſs, and to his ſon Chikamichabou, wherewith the reader having no concern, I ſhall not trouble him with it.

Another great peculiarity in the idiom of the Indian language was this, that it never admitted of any technical terms whatſoever, which was even carried ſo far that it never borrowed any ſuch terms from another language, though it might ſeem neceſſary to expreſs properly many things to which they had nothing ſimilar among themſelves: nay, this is not all; that peculiarity of idiom in their own tongue, affected their imaginations in ſuch a manner, that when they ſpoke in foreign languages, they carried it ſtill along with them; and they could not, at leaſt never did, make uſe of the technical or proper terms belonging to thoſe ſciences and profeſſions they were unacquainted with; but conſtantly, when they ſpoke of them, expreſſed their meaning by tedious circumlocutions, or rather by definitions, which they could indeed do by one ſingle word in their own dialect; but then it muſt be remembered, that, though there were very few radical words in their tongue anſwerable to the ſimplicity of their ideas and manners, yet that, like the Greek, it admitted of an infinite variety of combinations and compoſitions.

The reader has heard often of the Indian clergy and phyſicians, but he has never heard of their lawyers and judges, their miniſters and officers of ſtate. The truth is, they have neither law nor government amongſt them. They have no property, indeed no poſſeſſions, but the furniture of their cabbins, and what they carry about their perſons; for what they acquire by hunting, ſeems rather the property of the likewiſe a certain breed of men amongſt us, to whom ſuperior courage, bravery, conduct and reſolution, ſuperior knowledge, penetration, foreſight, and judgement in affairs, as alſo juſtice, temperance, fortitude, and every other virtue, were natural and inherent, and that they neceſſarily excelled all other men in thoſe qualities, as much as game-cocks do dung-hill-cocks in courage, as bull-dogs do ſpaniels in fierceneſs, or racers, cart-horſes in fleetneſs, and that all that was requiſite in their training and education, was only to preſerve the breed pure and unmixed. He was the more confirmed in this imagination, when he heard that our head-warriors and elders had no maſters in their youth to inſtruct and improve them in theſe qualities, but were at infinite pains in learning, and at great expence in hiring the moſt eminent profeſſors, to render them expert in the arts of dancing, dreſſing, and playing at the games of the platter and the ſtraws, by which he underſtood our diverſions of cards and dice. I did not chuſe to contradict him in this extraordinary notion, for fear of being puzzled and perplexed with his queries and remarks, which I knew I ſhould not be able to ſatisfy with any regard to truth, and at the ſame time, conſiſtently with my duty and vowed allegiance to his ſacred Majeſty, my moſt gracious ſovereign, my inborn reſpect and veneration for the peers of the realm, the grand council of the nation, and the repreſentatives of the people, the ſafe-guards and protectors of our precious liberties. But after Tſonnonthouan had peruſed and ſtudied our hiſtories, after he had been ſome time among us, and perceived how matters were managed, then, in compliance with the idiom of the Indian tongue, he made an alteration in their names: they were no longer head warriors, warriors or elders; our kings he called Kitchi-Mackona-Ouſſin-Bobilouchin; our peers, Papakiouian-Onatſadibi-Peccabogo, and our commoners Agankitchigamink-Noutchimou-Packilague.

The reader will perceive, that I have here given the original Indian terms, and not their meaning in Engliſh. The reaſon why I have not tranſlated them alſo, will be very obvious to thoſe who underſtand the words themſelves. The truth is, I think it neither ſafe nor prudent to do it; and thoſe who attempt it will find ſuch a wonderful energy and conciſeneſs of expreſſion in them, that it would take up ſeveral pages of this hiſtory to do them juſtice, preſerving at the ſame time decency in our barren and imperfect diaſicians, law or lawyers, and government or miniſters, unhappily conveying in our apprehenſions ideas of contempt and reproach; it is greatly to be feared that my readers will be very much diſguſted when they ſee profeſſions and characters ſo uſeful and honourable, which all men regard with the utmoſt veneration, ſo ignominiouſly treated by a barbarous Indian. This conſideration, I confeſs, has great weight with me, and the greater as I cannot but remember when I was firſt acquainted with Tſonnonthouan, how grating to my ears were the appellations he conſtantly gave me of quack and manſlayer; nor were his definitions of law and government, his calling miniſters of ſtate, public robbers, clergymen, jugglers, and lawyers, pickpockets, much leſs ſo; I ſay, much leſs; for, in the firſt caſe, ſelf, and the honour of my own profeſſion, were concerned. The inward pain and uneaſineſs this manner of expreſſion gave me, a good deal diminiſhed the reliſh and ſatisfaction I ſhould otherwiſe have taken in his converſation; but uſe made it at laſt familiar to me, and not a jot offenſive; no doubt, it will do the ſame to others. Yet, after all, and to do Tſonnonthouan juſtice, I muſt ſay, I do not believe, that, by theſe terms and definitions, he intended any thing affrontive, or diſreſpectful, to the three learned profeſſions, or to our happy conſtitution. The reader may remember the anſwer he made me, when I expreſſed my diſpleaſure at his giving me the above-mentioned names; he would have made the ſame to a clergyman on the like occaſion; I confeſs I was ſatisfied, and few men can be more jealous of the honour of their profeſſion than myſelf. But, further, to put this matter beyond all doubt, I muſt obſerve, that whenever he addreſſed himſelf to a member of any of the learned profeſſions, or ſpoke of him when abſent, if he was in friendſhip with him, he never did it without an honourable addition, ſuch as, illuſtrious, and excellent, moſt illuſtrious and moſt excellent, whereof there are many inſtances in his letter to me, inſerted in the laſt chapter, which is faithfully copied from the original, ſtill in my poſſeſſion. I have often heard him ſay, ſpeaking of his majeſty's attorney in one of the colonies, that the head-warrior's chief pick-pocket was a very honeſt man, and he would truſt him with all he was worth on his bare word; ſpeaking of the chief judge of the ſame province, he uſed always to call him a moſt humane and merciful lord deputy-hangman; and the great exploits of a late famous miniſter never became the ſubject of converſation, without his obſerving, ſeemingly, with great ſincerity, that that public robber was a true patriot, and a ſincere lover of his country. Laſtly, that he never thought, or, at leaſt, intended to ſpeak diſhonourably of the clergy of any denomination whatſoever; his conſtantly adding the epithet, moſt learned, or right reverend, to the term juggler, is a ſufficient proof. But I ſhall not inſiſt on this; for I can aver, that he even affixed a moſt reſpectable idea to that word, becauſe when he was inſtalled ſpiritual head and director, or what we would call pope, or archbiſhop of the Unwiped Cacatorians, of which office he was not only very proud, but alſo very earneſt in the exerciſe of its functions, having been, indeed, the founder of that ſect, he never arrogated to himſelf any other title than that of arch or chief juggler, giving to his fellow-labourers in the vineyard, the ſimple appellation of jugglers. From hence it may be inferred on the whole, that the principal difference between the idioms of the Indian language and our's, conſiſts in the uſe and application of the ſubſtantive nouns. Our tongue furniſhes a greater number of names for the ſame thing than their's, that is to ſay, it is more copious, and has a greater latitude of expreſſion, ſo that a man's ſentiments may be delivered with more delicacy, which are, undoubtedly, advantages; but, perhaps, theſe are over-balanced by the infinitely ſuperior conciſeneſs and energy of the Indian dialect, owing to its vaſt facility of compoſition, comprehending, as has been ſeen, definitions, and whole ſentences, in one ſingle word. Neither can it be ſaid that they are, at all, leſs polite or complaiſant in their manner of expreſſing themſelves than we are; if the poverty, as well as genius of their language, does not allow them to be ſo happy in the choice of their terms, they amply make up for that defect by the addition of ſoothing and flattering epithets. Inſtances of this have been already given, but one familiar example will fully illuſtrate all I have now ſaid. Whoever miniſters to the libertine pleaſures of his ſuperior, is properly ſtiled a pimp or a pandar; but if this ſuperior is a very great man, or a crowned head, we never give him that name; but always call him his majeſty's friend, favourite, or prime miniſter; whereas an

Indian, did his life depend on it, could not addreſs him otherwiſe than as above, adding, however, in order to ſweeten the pill, the epithets moſt illuſtrious, moſt excellent, or any other flattering addition his fancy ſuggeſted, or the language afforded. This, perhaps, may be excuſable in us, conſidering the greatneſs of the characters we ſpeak of, though we certainly carry our delicacy rather too far in other inſtances, where leſs reſpectable characters are concerned. Thoſe fellows, whoſe buſineſs it is, in bagnio's or taverns, to procure looſe women to ſatisfy the groſs deſires of their cuſtomers, very ſeldom go by their proper name, but generally by that of porter, a word, conveying, by no means, any diſreſpectful idea. An Indian would certainly never call them any thing but pimps, though, at the ſame time, I muſt, indeed, confeſs, that if he wanted from one of them a caſt of his office, he would as readily give him the title of moſt illuſtrious and moſt excellent pimp, as he would to my lord ———, or to the right honourable ——————— ———————
-—Eſquire, if he ſolicited their intereſt at court for an employment. So greatly do different men vary in their expreſſions, when

when they mean the ſame thing, and drive at the ſame ends.

Having thus, I hope, ſufficiently exculpated Tſonnonthouan, and obviated all prejudices that may be conceived againſt him on account of the ſingularity of his idiom; it may not be amiſs to ſay ſomething in favour of myſelf, leſt I ſhould alſo bear a ſhare in thoſe prejudices. In the firſt place I already obſerved, that my duty as a faithful hiſtorian has obliged me to write in the manner I have done. In the next place, it cannot be alledged, with the ſmalleſt ſhew or colour of reaſon, that I entertain myſelf, or intend to inculcate in the minds of others, any notion in the leaſt diſreſpectful, of two of the learned profeſſions, I mean divinity and phyſic, ſeeing, as the reader well knows, I have the happineſs to be an unworthy member of the one, and have the honour to be deſcended from the ſacred loins of the other. As to law or government, I ſhall ſay but little, they are well able to take care of themſelves; and, particularly, I hope our happy conſtitution is too well founded to be in the ſmalleſt degree ſhaken by any wind of Indian doctrine.

Indeed, as to the lawyers, I am in no ways afraid of their reſentment, ſeeing they themſelves are not commonly over-and above ſolicitous about the honour of their profeſſion; ſurely, if they are not more ſo about that than they are about the juſtice of the cauſes they eſpouſe, Tſonnonthouan and they may at all times be good friends. For my own part, ſo far from apprehending I can in any manner diſoblige them, I hereby beſpeak their aſſiſtance, promiſing, at the ſame time, to pay them, without which I do nothing; ſhould any of their brethren, by a juggle or innuendo, or otherwiſe, with whom I ſhall not on that account be offended, ſeeing they are only labouring in their vocation, and I know they will not do it unleſs they are firſt well hired, find means to prefer an indictment againſt me for adopting, or, as they will term it, maliciouſly and deviliſhly promulgating and propagating Tſonnonthouan's opinions concerning religion, medicine, law, and politicks: I can only obſerve, once for all, that when Tſonnonthouan is ſeen to advance any extravagant notions concerning any of theſe matters, their coming from his mouth, a barbarous Indian, is intended by me to be a ſufficient confutation of them, and a warning to all readers to reject and abhor them. At the ſame time, and notwithſtanding all this, I am well aware, that, if certain eminent perſonages I have in my eye ſhould take the work heartily in hand, it may be proved, to the ſatisfaction of at leaſt twelve honeſt men ſelected for that purpoſe, that the reverſe of all this is true; in which caſe I ſhould only ſay, that Tſonnonthouan had been, for once, right in one of his definitions, I mean in that of the law. For after all, the ruin of an innocent man, when undertaken by able hands, is as certain and infallible in this country of liberty, as it is called, as under a Turkiſh deſpotiſm, there being only a little more fuſs and trouble about it; and a greater ſhare of iniquity required to compaſs it, ſuch as perverting laws, packing juries, perjury, and ſubornation of witneſſes, trifles never boggled at when thought expedient. The truth indeed is, that innocence in a man who is proſecuted, is the very worſt thing that can attend him, the ſureſt ſymptom, and often the only cauſe of his ruin, for he is apt to truſt to his innocence, which a rogue never can do, by which means the proof is apt to run all on the ſide againſt him, which being the only thing the law looks upon, he is conſequently condemned. However, one thing muſt be ſaid to the great honour, and in favour of lawyers, that they, under which appellation I likewiſe include hangmen, who are certainly limbs of the law, indeed according to the Indians, the ſupreme heads of it, together with butchers and phyſicians, are the only one of the deſtructive profeſſions who entertain no malice propenſe, againſt the creatures they oppreſs, ruin, and murder. Military men of all kinds, terreſtrial or aquatick, can never attain to this happy compoſure of mind; during an engagement, they are evidently heated by paſſion, rage, and revenge; and even when a defenceleſs town is given up to be ſacked and pillaged, I queſtion much if they put helpleſs women and children to the ſword with that juſt proportion of coolneſs, with which a hangman ties the fatal nooſe, or a lawyer draws up a brief, by which he beggars the wretched family he is employed againſt. They are fully conſcious of their great merit, in this calm compoſure, and want of malice propenſe. This it was, that ſaved thoſe late infamous wretches called the thief-takers, who by perjury and ſubornation of witneſſes took away the lives of ſo many innocent perſons. When at their trials, a ſpecial verdict was directed to be returned, and that was afterwards debated upon, they muſt have been conſidered with a ſort of fellow-feeling, and looked upon as lawyers, who were only feed to do what they did by the reward offered by parliament, for apprehending and convicting robbers.

But our divines and phyſicians being ſomewhat tenderer of the honour of their profeſſions than our lawyers, in order utterly to confute all poſſible cavils of that kind, I think it requiſite to obſerve, that no where, in the courſe of this hiſtory, clergymen are called jugglers, or phyſicians quacks, but when the words are ſpoken, or ſuppoſed to be ſpoken, by Tſonnonthouan, or ſome other Indian. And alſo that my reſpect for theſe two profeſſions is ſuch, that when I ſpeak in my own perſon, and have occaſion to mention the Indian jugglers and quacks, I conſtantly give the latter the honourable appellation of doctors of medicine and phyſicians, and the former of clergymen and doctors of divinity: it being my ſincere opinion, that theſe uſeful, nay ſacred inſtitutions, even among the moſt barbarous nations, however perverted and corrupted, ought never to be the ſubject of ridicule, but always treated with all imaginable regard and decorum.

CHAP. XII.

Account of Cohechoky's illneſs, and the practice of the different phyſicians who attended her. The reaſon of the embaſſy ſent to Tſonnonthouan. On his arrival at the canton of the Stinkards, he finds father Pego the French Jeſuit haranguing them on religion, who would have converted the whole nation, but Tſonnonthouan prevents it by means of his dog Chichikoué and a dead bear.

IT appears by Tſonnonthouan's letter, that he was immediately to ſet out on his journey to the canton of the Stinkards. Accordingly he did ſo, accompanied only by his dog Chichikoué, and the two Stinkard ambaſſadors, Colapiſſa, and Tolachactas. Travelling with the utmoſt Indian expedition in a direct line, over hills and dales, woods and rivers, bogs and fens, they arrived at the canton much ſooner than they were expected by any, or indeed wiſhed for by the learned Doctor Cunnohoſtoſtata, phyſician to the venerable old matron Coheechoky, and alſo author of the embaſſy. But before I enter into the hiſtory of Tſonnonthouan's tranſactions in this canton, which were very remarkable, and occaſioned a great revolution, both in his fortune and ſentiments, I think it expedient to give an account of the reaſon why this ſolemn embaſſy was ſent by the Stinkards to Tſonnonthouan, requeſting his preſence at the canton, in ſo preſſing a manner.

One reaſon, which may be called the remote cauſe, was the great reputation which his red rag had acquired over all North America. Tſonnonthouan, ever ſince he worſhipped this manitou, had been extremely ſucceſsful in all his undertakings, which uninterrupted ſucceſs he never failed to attribute to the power, influence, and protection of the rag. His good fortune had been ſo extroardinary, and the eloquence wherewith he himſelf diſplayed it, and harangued upon the power and benevolence of his manitou, and the thankful diſpoſition, and the religious reverence which he conſtantly manifeſted towards it, for all its favours, tender mercies, and loving kindneſſes, were ſo great, and ſo much taken notice of, that both he and his red rag became in a manner proverbial amongſt the Indians, When any man had been remarkably ſucceſsful in a hunting match, a warlike expedition, or any other undertaking, if the Indians wanted to expreſs themſelves in the moſt emphatical manner, they would ſay he has been as fortunate as Tſonnonthouan, or that his manitou was as powerful and propitious as Tſonnonthouan's red rag; or when a man met with any extroardinary lucky chance, or had unexpectedly recovered out of a ſevere fit of ſickneſs, in which he had been given over by their clergymen and phyſicians, or had eſcaped from any preſſing and imminent danger, they would ſay, in the ſame manner, he had found Tſonnonthouan's red rag.

But the immediate cauſe of the embaſſy being diſpatched to Tſonnonthouan, was the neceſſity Doctor Cunnohoſtoſtata found himſelf under, to invent ſome expedient whereby he might elude the *lex talionis*, which moſt of the Indian tribes, and the Stinkards, otherwiſe called the Otchagras, in particular ſeldom fail to exerciſe on thoſe phyſicians, who are ſo unhappy as to have their patients die, when under their hands. In order to ſet this curious article of Indian manners in the cleareſt light, it will be neceſſary to give an account of the patient's diſtemper which Tſonnonthouan came to cure, and the treatment ſhe met with, from the different clergymen and phyſicians who attended her in the courſe of it.

Cohechoky, widow of Kakaſquias, chief of the Stinkards, had been for ſome months troubled with a diabetes, and incontinency of urine. Theſe diſtempers had been hitherto unknown among the Indians; and the diabetes, in particular, is no very common diſeaſe, even in our own age and nation, where, from our luxury, exceſſes, and the various irregularities we continually commit in the uſe of the non-naturals, we are, perhaps, more liable than the human ſpecies ever was at any other period to all thoſe innumerable maladies that afflict us in this our frail ſtate of mortality. Galen, whoſe practice was undoubtedly very extenſive, tells us, that in all his life-time, he never met with more than three patients who were affected with a diabetes. No wonder then, being ſo very rare and unfrequent, if the Indian phyſicians were at a loſs how to treat it, who, beſides, for want of a rational theory, an univerſity education, and the opportunity of attending hoſpitals, cannot, I ſeriouſly think, be, with any appearance of candour, put entirely on a level with ours; notwithſtanding, it is ſaid, they are as ſucceſsful in their practice. It may be partiality or prejudice of education; but I own, if both were to be had, and I was under the neceſſity of having recourſe to phyſic, I would much ſooner conſult an Engliſh than an Indian doctor, provided, however, that the Engliſh phyſician was to be governed by the ſame laws, and ſubject to the ſame penalties with the Indian, that is to ſay, that he was not to be paid till the cure was completed; and, if I died under his hands, he ſhould undergo the *lex talionis*, and follow me to the country of ſouls: Though, as matters are now managed, it is certain an Indian doctor ought to be preferred, and is moſt to be depended on.

Cohechoky had loſt her huſband Kakaſquias for upwards of two years. The time of her being in deep mourning was now expired, during all which ſpace her hair had been kept continually cut, her head in an erect poſture, without looking to any one, making any viſits, eating any thing hot, or what is worſe, drinking any brandy. This mourning generally laſts for a year, and then what may be called the ſecond mourning commences, the laws of which are not ſo ſevere; but, on the other hand, it continues longer, commonly ſeveral years. The mourners are now permitted to eat hot victuals, and drink brandy; but then they are obliged to be almoſt continually ſinging their mourning ſong, which is always an eulogy of the deceaſed, concluding with the Indian word *nihahani*, that being their chorus. Cohechoky's grief, notwithſtanding her huſband had been ſo long dead, had not, hitherto, at all abated; and ſhe was ſeized with ſuch an unaccountable lowneſs of ſpirits, and ſuch a liſtleſſneſs and inactivity, that it was with the greateſt difficulty ſhe could, at times, go thro' her mourning ſong. In theſe fits of deſpair ſhe was obliged to have recourſe to the brandy bottle, by means of which ſhe was ſupplied with ſpirits to fulfill her daily and nocturnal exerciſes of mourning; but what ſhe at firſt took out of neceſſity, ſhe at laſt contracted a liking to from habit; and Cohechoky, though before remarkably ſober for an Indian matron, became, in a ſhort time, the moſt drunken old lady in the canton of the Stinkards. Whether it was from the thinneſs and poorneſs of blood, which exceſſive grief occaſions, or from the animal juices being vitiated, and the œconomy diſturbed by ſo great a mixture of hot and ardent ſpirits, ſo very emphatically called by the Indians the *broth of fire*, or from the ſudden alterations of heat and cold, to which this venerable matron was expoſed, by being frequently obliged to riſe out of her warm cabbin, either to give way to the diuretic effect of the brandy ſhe had drank, or to perform her nocturnal duties of mourning to the memory of her deceaſed huſband Kaſkaſquias; from which of all theſe cauſes it happened I cannot take upon me to determine, but it is certain, that, for ſeveral months preceding, Cohechoky had paſſed her urine, both in a very profuſe and irregular manner, and ſhe was hourly conſuming, by the waſte occaſioned by this diſtemper. Attakullakulla, a learned and reverend doctor, and profeſſor of divinity among the Stinkards, was the firſt perſon conſulted on her caſe. This is a method of procedure quite the reverſe of what obtains among us. Tſonnonthouan, who was not blindly attached, by the prejudices of education, to the cuſtoms and uſages of his countrymen, obſerved this, and candidly owned, that our practice was much more reaſonable than that of the Indians. You conſult your quacks in the firſt place, ſaid he, and when theſe prove unſucceſsful, then you have recourſe to your jugglers, which is much more agreeable to good ſenſe, than the Indian cuſtom of firſt conſulting their jugglers, and then their quacks, as in my opinion ſacred and extroardinary means ought never to be tried, till ordinary and natural ones have failed. But to return, the reverend doctor Attakullakulla, after breathing on the patient a conſiderable time, for ſeveral days running, and finding it did not produce any good effect, was at no loſs to determine, that the devil was the occaſion of the great quantity of urine which Cohechoky paſſed in ſo anomalous and profuſe a manner, and all the buſineſs now was to diſcover and expel him to; perform which he took the following method. After the uſual ceremonies of faſting and ſweating, he fell into an agony of rage, ſhouting out, and threatening the devil aloud. Then pretending he had frightened him, and obliged him to hide himſelf, he conducted the patient and her relations to his own cabbin, where he had previouſly buried the devil, which was no other than a bit of bone, in the ground, then giving a cord faſtened to one end of it into the hands of an aſſiſtant who was in the ſecret, he ordered him to pull the devil out of his lurking place; which not being able to do, though ſeeming to exert all his force, the reverend doctor cried out, this devil muſt be very obſtinate, and if he ſhould come out will certainly faſten on ſome one here preſent: we muſt therefore kill him; having ſaid this he made ſeveral ſtabs in the earth near where the bone was concealed, which being thus looſened, and the devil, now ſuppoſed to be dead, appeared in the ſhape of a little bone; the ſpectators and aſſiſtants, as ſoon as they ſaw it, calling out, A leger-de-main trick! a leger-de-main trick! a term in the Indian idiom of ſpeech ſynonymous, as has been already obſerved, to that of miracle amongſt us. The reverend doctor having thus happily ſucceeded, not only in expelling, but even in killing the devil, told Cohechoky ſhe would find herſelf much better in two or three days, and immediately received the ſtipulated reward, which was a blanket and two bottles of brandy. But his prognoſtication not being anſwered by the event, and the time he had ſet being elapſed, when Cohechoky, inſtead of growing better, had become much worſe, the reverend doctor obſerving ſigns of diſſatisfaction in the countenances both of the patient and her relations, and juſtly apprehenſive of its uſual conſequences, called them together, and told them, that this was a complicated diſtemper, which conſiſted not only in the quantity of the water that was made, but in the manner of making it, and conſequently that there were two devils in partnerſhip, and concerned in it; that he indeed had diſſolved this partnerſhip, and expelled and killed one devil, by which he had undoubtedly done the patient ſome ſervice, but that another ſtill remained, who he found was too ſtrong for him, and therefore he declined having any more to do with it; he added, that having, as they all knew, expelled one devil, he was juſtly intitled to the ſtipulated reward; but that having not entirely ſucceeded to the ſatisfaction of the patient, he was content to return it, which he accordingly did. By this prudent behaviour, and candid confeſſion, the reverend doctor in all probability avoided a ſound drubbing, if he did not ſave his life.

Cohechoky and her friends had now recourſe to the aſſiſtance of medicine.

There was, at that time, in the country of the Stinkards, a famous Iroquois phyſician, called Pimitehouy. The following is the theory of medicine eſtabliſhed amongſt the gentlemen of the faculty in the country of the Hurons and Iroquois. According to them every diſeaſe is a deſire of the ſoul, and they imagine whenever that deſire is ſatisfied, the diſeaſe is cured. This judicious and learned phyſician being conſulted on the caſe of Cohechoky, and reaſoning on this principle, immediately concluded that the deſire of Cohechoky's ſoul was to make water, and that when ſhe had made as much water as her ſoul deſired, ſhe would then be cured. This being the indication of cure, the method became very obvious, which was to give her diuretic draughts, in order to increaſe the quantity of her urine. Accordingly Doctor Pimitehouy preſcribed a compoſition of the following ingredients; he ordered a gallon and a half of brandy to be mixed with a gallon and a half of water, in which diuretic herbs, particularly apalachina, had been infuſed, and ſweetened with ſugar extracted from the maple tree, and that the patient ſhould be placed before a large fire, and drink of this beverage as long as ſhe could either ſtand or ſee. The intention of the phyſician was by this means fully anſwered, for the quantity of her urine was conſiderably increaſed; but the deſire of her ſoul to make ſtill more, was in no meaſure abated, and ſhe grew weaker and weaker every day, and was in a ſhort time judged paſt all hopes of recovery. The Iroquois phyſician deſpairing to ſatisfy the deſire of her ſoul, and the expectation of her friends and the whole canton, for this venerable matron was held in great eſtimation by all the Stinkards, thought it now high time to provide for his own ſafety by flight, and accordingly returned to his native country.

I by no means entirely approve either of the theory or practice of this learned Iroquois phyſician; but yet it may be in ſome ſort juſtified by the theory and practice of our own phyſicians; according to whom, every fever is an attempt of nature to throw off ſome morbific matter or other, that diſturbs her in her operations; and that, if ſhe ſucceeds in this attempt, the patient recovers; if not, he dies. What is this but the Iroquois deſire of the ſoul? Nay, there are ſome, I know, who are inclinable to carry this doctrine and practice as far as the Iroquois phyſicians themſelves. Every ſymptomatic evacuation is, according to them, an effort of nature to throw off ſomething that diſturbs her, and an indication of the manner and way by which it is to be done; and to ſtop any ſuch ſalutary evacuation is, in their opinion, rank medicinal heterodoxy. If you are troubled with a looſeneſs, they will purge you; if with a vomiting, they will vomit you; if with a ſweating, they will ſweat you, and ſo on. I remember a very intimate acquaintance of mine, who ſome time ago fell a ſacrifice to this Huron and Iroquois method of practice. Having catched cold whilſt under a courſe of mercury, which he was obliged to go through from the conſequences of an amour with a young woman, who had been paſſed upon him for a virgin, he was ſeized with a violent diarrhœa or looſeneſs. A phyſician was called, who, from his manner of treating him, ſeemed to have ſtudied and taken his degree among the Hurons. Nature, ſaid he to my friend, points out the method in which you muſt be cured, we have only to give her a little fillip to encourage her to do her work briſkly. Accordingly he gave him a luſty doſe; a purge, conſiſting of jallap, gamboge, and coloquintida.

This wrought ſo violently that it brought on a ſuperpurgation, attended by the moſt excruciating pains in the bowels, which ended in a mortification, and when that was completed, as is uſual in ſuch caſes, the patient grew eaſy, his pains left him, and the phyſician, learned *a-la-mode d'Iroquoiſe*, rubbed his hands, and congratulated himſelf on the happy and ſucceſsful fillip he had given to nature, though every body elſe, even the nurſe, from the ſinking of the patient's pulſe, his cold ſweats and cadaverous ſmell, prognoſticated nothing but death, which actually happened in a few hours. Reflecting on the unhappy fate of this my friend, I have often lamented, that the ſame regulation was not eſtabliſhed among us that is among the Indians, namely, that of ſending the phyſician after the patient. I am certain it would prevent an infinite deal of miſchief; and, particularly, the phyſician above-mentioned would not be now giving fillips to nature, as I am credibly informed he ſtill continues to do. It were to be wiſhed, I think, that ſome other Indian maxims, with reſpect to phyſic, were likewiſe adopted among us. The Indian phyſicians are all apothecaries alſo, and prepare their own medicines; they are, beſides, never paid for them, or for attendance, till the cure is performed, or thought to be ſo. Happening to inform Tſonnonthouan one day, in what manner our Engliſh phyſicians were paid, he made the following obſervation. If, ſaid he, your quacks are paid every time they make their patients a viſit, I can eaſily foreſee that they will not only unneceſſarily multiply their viſits, but alſo tamper with the diſtemper and protract the cure, in order to lengthen the time of their attendance, and conſequently increaſe their pay. I ſhould be ſorry, continued he, to ſee ſuch a cuſtom eſtabliſhed in our nation, though, I believe, our quacks are not near ſo avaricious as your's. But his ſurpriſe was greatly increaſed, when, in the courſe of our converſation, I told him, that our phyſicians only preſcribed the medicines, which was done in characters perfectly unintelligible to any but themſelves, which medicines were prepared and adminiſtered by another body, called apothecaries, who were likewiſe paid according to the quantity of the ſame, and being generally firſt conſulted, moſt commonly recommended the former. "Then I find, returned Tſonnonthouan, I have been miſtaken, that thoſe who preſcribe in unintelligible characters, and whom I erroneouſly called quacks, bear a greater reſemblance to our jugglers, and that thoſe who adminiſter the medicines are, properly ſpeaking, the quacks. I ſee fine work going on here, added he, and your patients muſt be in a ſad condition indeed. Your quacks and your jugglers will play to one another's hands. Your quacks will never fail to recommend thoſe jugglers who are moſt remarkable for ordering a great quantity in a preſcription, and your jugglers will conſtantly indulge them in that and every other point; ſo that if not with the quality, yet with the number and quantity of the drugs, the poor patient muſt either be poiſoned or impoveriſhed, if not both. I thank the manitou there is no ſuch connection between our jugglers and quacks. When a juggler with us undertakes to diſcover and expell a devil who has brought on a diſeaſe, he gets his reward if he ſucceeds, if he fails, he is paid nothing, but gets a ſound drubbing, probably loſes his life for his pains. A quack who attempts the cure by medicines and drugs is in the ſame manner treated according to his ſucceſs. But they never interfere, or are connected with one another;

ther. Whereas, it ſeems, your jugglers and quacks are not at all concerned with their ſucceſs, have nothing either to loſe or fear, but are paid and treated equally well, whether they kill or cure." It was evident to me that Tſonnonthouan laboured under a miſtake when he imagined our phyſicians to be analogous to thoſe perſons, who, among the Indians, have the appellation of jugglers. I endeavoured to ſet him right, and told him, that our phyſicians, whom he called jugglers, were, properly ſpeaking, the quacks, and that the apothecaries, whom he called the quacks, were ſubordinate to them, and, as it were, their ſervants; but that our clergymen, or, if he would have it ſo, our jugglers, for I could not make him underſtand me when I gave them any other name, ſeldom or never viſited the patients till after they were given over by the phyſicians or quacks; that it was none of their buſineſs to diſcover or expell the devil, but only to pray to the great ſpirit for them, and to deliver them from the devil in the other world, or the country of ſouls. To this Tſonnonthouan made anſwer, that he now plainly perceived all the difference between the Engliſh and Indian jugglers conſiſted in the former being more cunning and crafty than the latter. "When they defer the patient's deliverance from the devil till he arrives at the country of ſouls, I ſuppoſe, ſaid he, they have always the credit of bringing it about, as the patient never comes back from that country to contradict them. In the ſame manner, when you are in want of rain or fair weather, I imagine your jugglers pray to the great Spirit for it; if it comes, no doubt, it is attributed to their interceſſion; if it does not, I ſuppoſe they ſatisfy you, by telling you the anger of the great Spirit for your ſins is not yet appeaſed. But we Indians, whom you take upon you to call an ignorant and barbarous people, do not ſuffer our jugglers to impoſe upon us at that rate; if the fair-weather jugglers undertake to procure us ſun-ſhine, and the foul-weather jugglers rain, as we happen to want and bargain for either, if they ſucceed, we pay them immediately the reward agreed on; if they do not, they get nothing, but are ſoundly drubbed, and, perhaps, put to death for their folly and preſumption*."

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* Among the Indians there are two ſorts of jugglers with reſpect to the weather. Thoſe who procur

Such were the ſentiments of Tſonnonthouan concerning the different manner wherein divinity and phyſic are practiſed among us and his own countrymen. With reſpect to the firſt, far be it from me to hint even at the moſt diſtant compariſon; but with reſpect to the latter, I muſt candidly own I cannot help thinking, that the practice of phyſick, amongſt the Indians, reſts on a better and a more equitable foundation, and on principles better calculated for the ſafety and advantage of the patient, than it does in England. Particularly I am of opinion, that if the *lex talionis*, or the cuſtom of making the phyſician ſhare the ſame fate with the patient, were eſtabliſhed amongſt us, under proper regulations, it

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cure ſunſhine are called fair-weather jugglers, thoſe who procure rain have the name of foul-weather jugglers. They ſeldom interfere together, and this diſtinction was ſaid to be owing to the nature of their manitous, ſome manitous having no power over rain, others none over ſunſhine. There have been a few inſtances, however, of ſome who have procured both. The famous Doctor Chikamichabou was one of them, his manitou being reckoned extremely powerful; he is likewiſe ſaid never to have been known to fail in procuring either when he undertook the affair. But this, I imagine, muſt rather have been owing to his prudence and ſkill in prognoſticks, than to the influence of his manitou.

would be productive of many wonderful good effects. Yet ſuch is the art and craft of the Indian profeſſors, that they have found out a method to evade this ſalutary law, and to render it altogether of none effect, even among the Stinkards; a nation, the moſt remarkable of any, for putting it rigourouſly in execution, without reſpect to perſons or circumſtances. An inſtance of this craft will immediately occur in the preſent caſe.

Cohechoky being now deſerted, as has been above related, by Doctor Pimitehouy, her Iroquois phyſician, Doctor Cunnohoſtoſtata, a Stinkard phyſician, who had lately acquired great reputation by ſome cures, reckoned extraordinary among the Indians, was now conſulted on her caſe. It was with great difficulty this learned phyſician was perſuaded to be concerned; for obſerving the deſperate condition to which the patient was reduced, and having hardly any hopes of ſucceſs, he ſaw nothing for himſelf but the loſs both of reputation and life. At laſt, unable to reſiſt the temptation of the great rewards that were offered him, and the prodigious credit he ſhould acquire by the cure, which ſtill ſeemed poſſible, he was prevailed upon to preſcribe to her; reſolving,

ſolving, however, if he did not obſerve a ſpeedy alteration for the better, to betake himſelf to the laſt reſource an Indian phyſician has left in ſuch caſes: which is, to order a preſcription, which either cannot be adminiſtered at all, or elſe requires ſo much time to procure it, that the patient dies before it is got ready; in either of which ſuppoſitions, the phyſician is held guiltleſs and no fault is imputed to him. This learned phyſician was far from adopting the Iroquois theory; inſtead of reckoning that the patient would be cured when the deſire of her ſoul to make water was ſatisfied; on the contrary, he concluded ſhe would die, unleſs that deſire of her ſoul was put an end to. With this intention, tho' to the no ſmall diſſatiſfaction of Cohechoky, he totally prohibited the uſe of brandy, and, beſides, gave her ſuch ſtrengthening and aſtringent medicines, as he thought would brace her ſolids, and rectify the diſſolved craſis of her blood. Had ſhe been treated in this manner from the beginning, it is probable ſhe might have recovered; but it was now too late, and ſhe grew daily worſe and worſe. The doctor perceiving this, heartily repented he had intermeddled at all, and was ſenſible he had no chance now to ſave his own life, and avoid the *lex talionis*, but to order a preſcription, which in all probability could not be procured before the death of the patient. Therefore, knowing that Tſonnonthouan was at that time at a great diſtance from the canton of the Stinkards, he preſcribed a game of the platter, to be played by him, after invoking his manitou the red rag, for the recovery of Cohechoky. An aſſembly of the chiefs and elders of the Stinkards was called, and this venerable old matron being held in great eſteem by the whole canton, and having her recovery extremely at heart, they immediately diſpatched a couple of ambaſſadors, with a commiſſion to bring Tſonnonthouan along with them ; who made ſo much expedition both in going and returning, that the doctor had the mortification to ſee Tſonnonthouan arrive with his red rag, while Cohechoky was yet alive. Luckily for him as it proved, they came in the afternoon, while the whole canton was employed in hearing a ſermon, or, as they called it, a juggling talk, preached by a French Jeſuit, with an intention to convert them to the Catholick religion. The doctor perceiving that this game at the platter could not now be played till next morning,

ing, left the aſſembly under pretence of going to ſee his patient, but in reality that he might have an opportunity of contriving ſome addition to the preſcription, which might render the adminiſtring of it utterly impoſſible. We ſhall now leave this learned phyſician to his meditations, and proceed to relate what paſſed between the Jeſuit and Tſonnonthouan, which will not prove one of the leaſt entertaining parts of this inſtructive hiſtory.

This Jeſuit, whoſe name was Father Pego, was by profeſſion a miſſionary, and had been ſent by the college of Jeſuits at Quebec to hold forth the ſhining light of the goſpel among the Indians. He was a man of great addreſs, and natural eloquence; he was indefatigable in his profeſſion, he underſtood the Indian languages perfectly well, and could conform himſelf to their manners in every thing that was not inconſiſtent with the dignity of his ſacred profeſſion: he even would not have ſhrinked at a martyrdom, provided it had been for the good of the Lord's vineyard to have it watered with his blood. He had been long labouring in this ſacred cauſe with the ſweat of his brow, but had not hitherto met with any extraordinary ſucceſs, not owing to the indocility, hardneſs of heart, and unbelief of the Indians, but rather to the contrary qualities, and particularly to that wicked ſpirit of ſociableneſs common to all Pagans, who believing their own religions to be true, do not condemn all others as falſe, and on that account perſecute them with fire and ſword; a principle which ſome of our deepeſt divines have reproached them with as one of their greateſt corruptions. In ſhort, it was no difficult matter to perſuade the Indians that the Roman Catholick religion was true, but then it was next to impoſſible to make them believe that their own and all others were falſe, and that thoſe who profeſſed them were devoted to eternal damnation; without which, as it is well known, no man can be a good chriſtian of any ſect whatſoever.

When the Indians were told that the manitous they worſhipped, were no gods at all, they would very readily own, that it was true their manitous were not ſo powerful as thoſe of the chriſtians; but they could not help it, and for all that, they muſt be contented with them. It is eaſy to conceive that people who were capable of owning ſo much, were much harder to be thoroughly converted, than thoſe who would make no conceſſions at all; and often when a miſſionary thought he had perfectly convinced them over-night, he found he had all his work to begin again next morning. The laborious and indefatigable father Pego had been frequently in this caſe with the Stinkards; this moment he imagined he had made them all good Catholicks, and at the next meeting, found them as much devoted to the worſhip of their manitous as ever. Therefore he perceived he muſt alter his battery, that he muſt not content himſelf with proving the truth of the Catholick religion, a point they eaſily aſſented to, but that he muſt alſo prove the falſehood of theirs; a thing which, one would readily imagine, might be much more eaſily done than the other.

With this view, therefore, having with great addreſs and aſſiduity procured a general aſſembly of the whole canton, he had begun to harangue them, juſt as Tſonnonthouan and the two ambaſſadors arrived, on the folly and ridiculouſneſs of worſhipping ſenſeleſs and inanimate paws, ſticks, ſtones, hides, horns, and rags. The Stinkards, moved by the eloquence and pathetic manner in which he addreſſed them, could not help crying out every now and then, Well done, juggler! Well put, juggler! In ſhort, they were beginning to open their eyes, and to perceive the Pagan darkneſs in which they were involved; they were already in their hearts almoſt Chriſtians. Tſonnonthouan, who was naturally ſincere in all his profeſſions, could not with patience hear the worſhip of manitous, particularly of his own rag, which he at preſent thought omnipotent, treated in ſo contemptuous a manner. He was beſides greatly chagrined at the beginning apoſtacy of the Stinkards, and at the applauſe they ſo freely beſtowed on the learned Jeſuit. The Jeſuit, greatly encouraged by this proſperous beginning, and elevated with the faireſt hopes of ſucceſs, proceeded in the ſame pathetic ſtrain to demonſtrate the truth of his own religion. For this purpoſe he expatiated moſt eloquently on the many wonderful and amazing miracles, ſuch as curing the blind, lame, and deaf, and alſo the caſting out of devils, which were daily performed at the ſhrines and tombs, and by the duſt and relicks of the ſaints in the Roman church. The Stinkards received this part of his ſermon with ſtill greater applauſe than the former: upon hearing of a blind or deaf man being cured,

red, they cried out, *An excellent leger-de-main trick truly, moſt reverend juggler!* Upon hearing of ſo many devils being caſt out, *Good again, moſt reverend juggler!* was the cry: And laſtly, upon being told, that a man, after having loſt his leg for upwards of twenty years, had it at laſt reſtored to him, by praying to the ſaint, and having holy oil rubbed on the ſtump *, *Better and better ſtill, moſt reverend juggler!* was the repeated chorus of almoſt the whole canton of the Stinkards.

But Tſonnthouan heard all this with great indignation: he imagined he had ſeen as wonderful tricks as theſe performed by his dog Chichikoué, both at Doctor Chikamichabou's command, and his own. Poſſeſſed with this notion, he went up to the reverend Attakullakulla, principal doctor of divinity among the Stinkards, who was ſtanding by, ſeemingly an unmoved and unconcerned ſpectator, and addreſſed him in the following manner: — " Juggler of the Stinkards, what are you doing? ſaid he. Do you not ſee that this French juggler, with his juggling talk about leger-de-main tricks, that were wrought we know not when, and we know not where, will perſuade and turn away much people, and that the worſhip of the manitous will be ſet at nought? Cannot you ſhew as good leger-de-main tricks as any he talks of? I know ſome jugglers who could exhibit better." To this remonſtrance the reverend Doctor Attakullakulla made the following anſwer:

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* See this ſtory in Card. de Retz's Memoirs.

"Alas! my dear ſon Tſonnonthouan, it is not now in my power, nor has it been for many moons, to exhibit any leger-de-main tricks worth the looking at. The dog I have got juſt now, though I have been at great pains in training him up, is in reality good for nothing; and by his bungling performances I have almoſt forfeited all my original credit among the Stinkards. Were my former dog alive, this French juggler ſhould not go on at the rate he now does; but he died moſt unluckily at the very time he was counterfeiting death. It ſeems I had ſuffered him to remain too long in the trance, and when I made him the ſignal to come to life again, he did not obey, and I found upon examination that he was in reality departed; this was a moſt mortifying diſappointment, and you cannot imagine what a ſhock it gave to my reputation as a juggler. I ſhall not exhibit any more leger de-main tricks till I get a better dog; beſides, to tell you the truth, the jugglees have now got too much into the ſecret, and I think it would be better to follow the example of the European jugglers, and to confine ourſelves to making juggling talks about the leger-de-main tricks already exhibited." Moſt reverend juggler, Tſonnonthouan replied, Chikamichabou the Roundhead, and the moſt learned and expert of all jugglers, is of the ſame opinion with you in this article; but if your preſent difficulty ariſes only from the want of a dog, I can eaſily remove that obſtacle; I ſhall lend you my dog Chichikoué, whom I had from Chikamichabou, and, I believe, I may venture to challenge all the nations of the Indians to produce ſuch another. "I thank you moſt kindly for your offer, my good ſon, replied the reverend doctor, but I cannot avail myſelf of it, for as I do not know the particular ſignals and tokens agreed upon between Chichikoué and the juggler who trained him up, perhaps, when I want him to act the lame dog, he may turn blind, and when I intend he ſhould ſeem poſſeſſed with a devil, he may poſſibly counterfeit death, which you know will be a ſad affair." Then, ſaid Tſonnonthouan, though I do not like to interfere in the province of any man, particularly of a juggler, if you will give me leave, I ſhall exhibit in your ſtead. "I not only give you leave, replied the doctor, but I ſhall be greatly obliged to you for taking the trouble."

Matters being thus agreed upon between the reverend doctor and Tſonnonthouan, the latter having firſt called Chichikoué, and let him know by a ſign what he wanted of him, made up to the Jeſuit, who had by this time finiſhed his ſermon, to the great ſatisfaction, and almoſt to the entire conviction of the Stinkards, and addreſſed him in the following manner. "Moſt reverend juggler, you have been entertaining us for ſome time with a juggling talk about a variety of leger-demain tricks performed, as you ſay, in diſtant countries, and many ages ago. What would you infer from thence? Is it that your manitous are ſtronger and more powerful than ours? Grant it to be ſo; but if we are contented with our own manitous, weak and inſufficient as they are, what is that to you? It is our loſs, and not your's. But our manitous can work leger-de-main tricks as well as your's. I do not deſire you to take my bare word, as your cuſtom is; you ſhall ſee with your own eyes.

I am not a juggler, and I ſhall not trouble you with a juggling talk, but I ſhall for once exhibit in the character of a juggler." The reverend father Pego did not well underſtand what Tſonnonthouan meant by this challenge; but ſuſpecting no good from it, and being ſatisfied with the ſucceſs he had already met with, would very gladly have been excuſed accepting it; but the Stinkards unanimouſly inſiſted, that as they had heard him ſo patiently, he ſhould likewiſe hear or at leaſt ſee Tſonnonthouan exhibit.

This point being ſettled, Tſonnonthouan immediately produced Chichikoué upon the ſtage, when at his command, and at the different ſignals given by him, he went through all his tricks, acting the lame dog, the deaf dog, the blind dog, and the dog poſſeſſed by evil manitous or devils, and appearing to be cured of theſe ſeveral maladies, with that admirable dexterity for which he is ſo juſtly celebrated in Tſonnonthouan's letter. The Stinkards, who had ſeen nothing like this for a long time before, were infinitely delighted with the exhibition, crying out at every turn, Well done, Tſonnonthouan; a moſt wonderful leger-de-main trick indeed! In a word, all the good impreſſions which father Pego's elaborate ſermon had made upon them, in favour of Popery, were in a moment effaced; and they plainly told him that Tſonnonthouan's manitou, the red rag, was much ſtronger than his, and that they reckoned Tſonnonthouan an infinitely more dextrous juggler than himſelf, for he only made a juggling talk about leger-de-main tricks, whereas Tſonnonthouan actually performed them. The reverend Jeſuit was greatly mortified at the bad ſucceſs of this adventure, and endeavoured to confute Tſonnonthouan's by argument. He told the Stinkards, that theſe feats performed by Tſonnonthouan's dog, were all tricks, and the effects of art, to which he had been long trained up; that they were not at all ſupernatural, and that no manitou was concerned in them. We know that as well as you do, ſaid Tſononthouan interrupting him, we are very ſenſible of that; but I am ſure thoſe leger-demain tricks you have ſeen, are as good to the full as thoſe you make ſuch a noiſe about. The Stinkards receiving this candid confeſſion of Tſonnonthouan with great applauſe, and aſſenting to the truth of every thing he ſaid, the Jeſuit found it would be labour loſt, to inſiſt any farther

ther on this article, and that if he expected any ſucceſs, he muſt change his battery; he therefore beſought their attention a ſecond time, which being granted, he made another ſermon, wherein he harangued very eloquently, on the many reſurrections of the dead, which had been performed in his church by ſupernatural means, and the prayers of ſaints and holy men; ſome had died violent deaths, and had been buried three days, others had died natural deaths, had been buried four days, and were even ſtinking when they were brought to life again. The Stinkards received this ſecond ſermon with greater applauſe than the former, they looked at Tſonnonthouan for an anſwer; but ſeeing he did not immediately make one, they thought the French juggler had ſhot a bolt beyond his reach, and they found their hearts again inclining towards Popery.

But their own clergyman, the reverend Doctor Attakullakulla now interpoſed, and told both the French Jeſuit, and the believing Stinkards, that he would immediately ſhew them a reſurrection as good as any of his. The Stinkards were very well pleaſed to hear their own juggler make an offer to exhibit, it having been a

long

long time ſince he had done ſo, owing, as has been already mentioned, to the unfortunate death of his late dog, and to the bungling performance of his preſent one; they accepted his propoſal with great ſatisfaction, and the Jeſuit durſt not refuſe being preſent, and ſtanding to the iſſue. Accordingly Doctor Attakullakulla ordered the carcaſe of a bear, which had been killed that morning by one of their hunters, to be brought into the aſſembly; then lighting his pipe, he blew an immenſe quantity of hot tobacco-ſmoke into his bowels thro' the anus, which ſoon occaſioned a very audible grumbling in his guts, and a heaving in his ſides. As ſoon as this was ſeen and heard, the bear was dragged out from the aſſembly, and the Stinkards called out with a great and univerſal vociferation, "A leger-de-main trick! a leger-de-main trick! more admirable than any of the French juggler's." The Jeſuit ſeeing himſelf again like to be baffled, maintained that this was no real reſurrection; and that the bear ſtill continued to be dead, and inſiſted upon ſeeing him dead or alive. But Doctor Attakullakulla made anſwer, That as ſoon as he the French juggler ſhould ſhew him thoſe who he ſaid were brought to life again, he would likewiſe ſhew him the bear. That cannot now be done, replied the French doctor, for they have long ago died a ſecond time, or have aſcended to heaven. Neither ſhall I, returned the Indian doctor, ſhew you the bear: beſides, he may have died a ſecond time too for ought I know, and, if ſo, his ſpirit has aſcended into the country of ſouls. The Stinkards were extremely proud to hear their own clergyman diſtinguiſh himſelf ſo eminently: they encouraged him what they could, teſtifying their approbation of his conduct, and crying out, "Well done, juggler; you have puzzled your brother juggler; he has not a word to ſay for himſelf." But they were miſtaken. The Jeſuit had really in this caſe the beſt ſide of the argument. He was ſenſible of his advantages, and he made uſe of them. In a long and maſterly diſcourſe, on moral evidence, human teſtimony, and the conſequences of things, he made it plainly appear that ſome perſons had actually riſen from the dead. The Stinkards were convinced, and Popery became again prevalent in their hearts. Tſonnonthouan, perceiving the turn matters were like to take, ſlipped out, and gave Chichikoué the ſignal to counterfeit death, and immediately returned to the aſſembly. Juſt as the Jeſuit's harangue was finiſhed, which the Stinkards received with all the applauſe it indeed deſerved, an Indian came in a great hurry, and told Tſonnonthouan that his dog Chichikoué was in the laſt agonies, and juſt expiring. Tſonnonthouan, pretending infinite concern, ordered him to be brought into the midſt of the aſſembly. He was found as had been repreſented; he went through all the proceſs of dying with admirable dexterity, and in a ſhort time appeared to expire. Tſonnonthouan, ſeeming to be under the ſincereſt concern for the loſs of his favourite dog, beſeeched the Jeſuit, in the moſt earneſt manner, to bring him to life again, it being, as he ſaid, a thing ſo common and eaſy to thoſe who worſhipped his Manitous. The Jeſuit, not well knowing what trick was intended, or what to think of the matter, refuſed to be concerned: upon which Tſonnonthouan ſuddenly cried out, Then I will do it myſelf; and ſtepping up to the carcaſe, and laying his mouth to his ear, Chichikoué immediately ſtarted up as much alive as ever, fawning moſt kindly on Tſonnonthouan, but ſnarling moſt vehemently at the Jeſuit, ſeemingly out of gratitude to the one, and reſentment againſt the other. The Stinkards beheld this laſt exhibition with the greateſt applauſe, expreſſed the utmoſt deriſion of the Jeſuit, and were entirely cured of the leaſt attachment towards Popery. The Jeſuit, ſtill unwilling to give up the point, alledged it was all a deception, and that Chichikoué had never been dead. Tſonnonthouan coolly replied, that it might be ſo; but that he himſelf muſt have thought otherwiſe, as he refuſed, tho' ſo earneſtly requeſted, to attempt his reſurrection: however, added he, he was at any rate as much dead as any of thoſe you ſay were brought to life again. The Jeſuit would have entered into a long diſpute with Tſonnonthouan, and was going to preach another ſermon: but the Stinkards, imagining they had now enough of this farce, behaved as the men of Athens formerly did, on a ſimilar occaſion: they mocked him, ſaying, We will hear thee again on this matter, moſt reverend juggler. Finding the Stinkards unanimous, and that nothing now could be expected from them, the reverend father retired to his cabbin, exceedingly mortified at his diſappointment, and ſo much chagrined at being baffled in ſo egregious a manner, that, as he went away, he could not help muttering ſome things extremely diſreſpectful, both of Tſonnonthouan and Attakullakulla, and alſo of the Stinkards themſelves. This being overheard by the Indian doctor of divinity, incenſed him ſo highly, that he propoſed to his countrymen to burn him in the ſquare. The Stinkards received the propoſition with great applauſe, unanimouſly declaring, that ſo bungling a juggler as he proved to be, deſerved death. They would have inſtantly ſet about it; and in all probability father Pego would have been honoured with the crown of martyrdom, which it is not to be doubted he would have gone through with an exemplary and primitive fortitude and patience; but this violent meaſure was prevented by the interpoſition of Tſonnonthouan and Dr. Cunnoboſtoſtata. The motive of the former was his real averſion to perſecution for conſcience ſake; and the latter told the Stinkards, that the French juggler was a neceſſary ingredient in a new preſcription which he had ordered for the recovery of Cohechoky. The univerſal great regard which the Stinkards entertained for this venerable old lady, proved the ſafety of father Pego. But what this preſcription was, and what followed upon it, ſhall be the ſubject of the enſuing chapter.

C H A P. XIII.

Doctor Cunnohoſtoſtata makes an additional preſcription for the recovery of Cohechoky. The French Jeſuit refuſes to perform the part allotted to him. The remainder of it is, however, adminiſtered, and Cohechoky dies in the midſt of the adminiſtration. Tſonnonthouan is diſguſted with his manitou the red rag, on account of his bad ſucceſs; he is converted to Popery, and burns his rag.

IT hath been related, in the preceding chapter, how Doctor Cunnohoſtoſtata, finding the ſalutary effects he propoſed for himſelf from his laſt preſcription, rendered abortive by the too ſpeedy arrival of Tſonnonthouan with the ambaſſadors, had retired from the aſſembly under the pretence of viſiting his patient; but in reality, with the intention to order ſome addition to the former preſcription, which might deliver him from the danger of undergoing the *lex talionis*, or ſharing Cohechoky's fate, ſhould ſhe die, as he was certain ſhe ſoon would do. He had finiſhed this buſineſs, ſo neceſſary to himſelf, and was returned to the aſſembly, juſt as the reverend Doctor Attakullakulla was propoſing to bring the French Jeſuit to the ſquare and burn him. The Stinkards having aſſented to the propoſal, were going to prepare matters for the martyrdom. But the doctor of medicine oppoſed this meaſure with great vehemence, and ſo much ſucceſs, that the doctor of divinity gave up the point, and the Stinkards thought no more about it. The phyſician then informed them, that Cohechoky having become, as was naturally to be expected, much worſe, he found it neceſſary to make ſome additions to his former preſcription. The additions he preſcribed were as follows; firſt, he ordered that a cabbin ſhould be fitted up in the moſt elegant manner for the reception of Cohechoky and the French juggler, who ſhould lie together in a public manner, while the latter was to perform upon the former the functions of a huſband nine or eleven times, for odd numbers are reckoned lucky among the Indians, which circumſtance was to be atteſted by Cohechoky next morning. In the ſecond place, he preſcribed that the

French juggler, invoking his manitou the crucifix, as famous among the French as the red rag was among the Indians, ſhould ſit down and play a game at the platter with Tſonnonthouan. Thirdly, and laſtly, he preſcribed, that as many fires ſhould be lighted in the great ſquare, as there were cabbins in the village, through which Cohechoky ſhould be led, ſupported by two men, drinking a large bumper of brandy at every fire, and interpreting at the ſame time whatever dreams he himſelf ſhould propound to her.

By this latter preſcription it may be eaſily ſeen, that the doctor had at laſt entirely ſecured his own ſafety. For, if the Jeſuit ſhould conſent to perform his part of it, or, if Cohechoky ſhould be able to ſpeak at all, after paſſing through ſo many fires, and drinking ſo much brandy, neither of which were in the leaſt degree probable, the doctor himſelf was at laſt the ſole judge whether his dreams were rightly interpreted ; a circumſtance alone ſufficient to ſave him : for, if the leaſt and minuteſt article of a preſcription was found deficient, provided it was not from the failure of the phyſician, he was no longer held liable to the *lex talionis.* But the Stinkards, without troubling themſelves with any ſuch reflections, and only ſolicitous about the recovery of the venerable old matron, ſo juſtly and univerſally regarded by them all, immediately ſet about preparing matters for adminiſtring the preſcription. A cabbin was fitted up in the moſt elegant Indian taſte, brandy and wood were provided for their reſpective uſes next day, and the Jeſuit was ſent for to the aſſembly, when he was informed of the part he was to act in the preſcription; his aſſent to which was entreated in the moſt earneſt manner by the chief, and, indeed, the whole canton. But Father Pego rejected the propoſal abſolutely, and with the utmoſt horror and indignation. Tſonnonthouan, though not over delicate himſelf, yet had ſome notion of the delicacy of our European manners; he, therefore, was not ſurpriſed at the abhorrence which the juggler teſtified at his ſhare in the preſcription. He repreſented this circumſtance in a very friendly manner to the chief and elders of the nation: he told them, that an old woman, eſpecially ſuch a one as Cohechoky, troubled with the diſtemper of making water in ſo profuſe and irregular a manner, muſt be very odious and diſguſtful to a French juggler; he added, that if he ſhould even get the better of this reluctance, and conſent to paſs the night with her, it would be impoſſible for him to perform the functions of a huſband, ſo often, with ſuch a diſagreeable bedfellow, as was required by the preſcription of the learned and illuſtrious quack; on this account he propoſed that another woman ſhould be ſubſtituted in her room, recommending at the ſame time for that purpoſe, the wife, either of the juggler or the quack himſelf, who, he heard, were both very pretty women, and might tempt the French juggler to fulfil the preſcription in its utmoſt extent. The chief and elders of the Stinkards heard this propoſal with great applauſe, they declared it was highly reaſonable, and required their own juggler and quack to explain themſelves on the affair. The reverend Doctor Attakullakulla having no manner of concern in the ſucceſs of the preſcription, utterly refuſed to lend his wife for any ſuch purpoſe; but the phyſician, inwardly curſing Tſonnonthouan for his officiouſneſs, and afraid if he ſhould refuſe the loan of his wife, that the failure might be imputed to him, and that the Stinkards might retaliate Cohechoky's death upon him, after ſome heſitation replied, that he would very readily ſubſtitute his wife, who, by the by, was a very handſome woman, in the old matron's room, and that he would immediately ſend her to the French juggler's cabbin. Father Pego was far from receiving this propoſal with ſo much diſdain and abhorrence with the laſt; on the contrary, he told the Stinkards there was nothing in his power he would not do to ſerve and oblige them; but that being bound by the habit he wore, and the ſolemn vows he had made, to a ſtrict obſervance of chaſtity, he was ſorry he could not take his ſhare in the preſcription as now rectified and amended, which otherwiſe he would have endeavoured to fulfill to the utmoſt exertion of his faculties. The Stinkards were not offended at this ſoft refuſal, but joined with the Jeſuit in regretting his unfortunate vow of chaſtity; and Tſonnonthouan, ever eager in any thing he had undertaken, made a ſecond propoſal. He propoſed that himſelf ſhould be ſubſtituted in the French juggler's room, ſaying, " I too had once made a vow of chaſtity, but my wife Saſteratſi having broken her's with the juggler Chikamichabou, I think myſelf no longer obliged to keep mine; therefore I ſhall lie with the ſpouſe of the illuſtrious quack if he thinks proper, or if it will be of any ſervice to the venerable old matron, and I ſhall do my beſt endeavours to compleat the preſcription." The phyſician was more fretted at this expedient than the former; he thanked him, however, for his offer, but ſaid, "It is abſolutely neceſſary that either the French juggler, or Cohechoky, be concerned in the completion of this part of the preſcription, the one actively, or the other paſſively; therefore, Tſonnonthouan, your lying with my wife, as you ſo kindly proffer to do, will be of no avail, but you may lie with the old matron herſelf if you pleaſe." "That I will with all my heart, replied Tſonnonthouan; but then you muſt conſider, moſt illuſtrious quack, that being ſo greatly fatigued as I am by this long journey, I cannot engage to perform the functions of a huſband ſo often as is required by your preſcription: I know not if I could even do it with my own wife or with your's: allow me, therefore, a few nights to repoſe myſelf." "That I cannot do, ſaid the doctor, for Cohechoky may die in the mean time." "Then, returned Tſonnonthouan, will ſix or ſeven functions do the old woman any ſervice; perhaps I could engage to go ſo far?"

“ It will not, indeed, anſwered the doctor, nothing under nine will do ; it is likewiſe abſolutely neceſſary the number of the functions performed ſhould be odd: if you ſhould even go ten times, and not be able to compleat the eleventh, it will infallibly kill her : beſides, added he, willing to put a check to Tſonnonthouan's inventive genius, and to get rid of his expedients, which had been ſo extremely perplexing to him, you know not what you are doing, Tſonnonthouan, nor what dangers you involve yourſelf in ; you are ſenſible if the French juggler had undertaken his ſhare of the preſcription, and compleated it, for I doubt not his ability, and Cohechoky had afterwards died, that I muſt have ſhared her fate ; now this part of the preſcription was not originally allotted to you; but if you voluntarily undertake it, you thereby put yourſelf in the place of the quack, and if you fail to perform the functions exactly as preſcribed, for which I indeed doubt your ability more than you do yourſelf, you will not be able to avoid that exemplary puniſhment of death, which the Stinkards conſtantly inflict upon their unſkilful and unſucceſsful quacks. Tſonnonthouan hearing this friendly admonition, which the doctor took care for certain reaſons to give him privately, and beſides recollecting what had happened to him before, on the very firſt night of his marriage with Saſteratſi, deſirous as he was to do good to the old woman, for whom he had undertaken ſo long a journey, thought it moſt prudent to deſiſt; and the phyſician fearing that ſome method might yet be found out to compleat this portion of the preſcription, which he had thought the moſt difficult of all, nay almoſt impracticable, either by ſome one of the Stinkards offering to ſupply Tſonnonthouan's deficiencies, or by his being obliged to do it himſelf, told the Stinkards, that having with infinite thought, ſtudy, and reflection, made up a preſcription for Cohechoky, which if properly adminiſtered would have infallibly cured her had ſhe been at the laſt gaſp, or even had ſhe actually departed, would have brought her to life again, and recalled her ſpirit from the country of ſouls: he was extremely concerned that the principal and moſt efficacious article of it could not be adminiſtered, through the unwillingneſs of one operator who was able, and the inability of another who was willing, therefore the worſt in her caſe was to be expected: but that there ſtill was foundation to hope; for, added he, if the remaining part of the preſcription be rightly applied, if the game at the platter between the French juggler and Tſonnonthouan be well and ſkillfully played, if the progreſs through the fires be duly made, the brandy properly drank, and the dreams I ſhall propound interpreted to my ſatisfaction, though I cannot promiſe an entire and abſolute cure, yet you may depend that Cohechoky will long enjoy ſome eaſe and comfort, as alſo give pleaſure and ſatisfaction to her friends: but I give you warning beforehand, that if any of theſe now neceſſary conditions are wanting, her death is almoſt inſtantaneouſly to be apprehended. The Stinkards being pretty well ſatisfied, and cheriſhing ſome hopes from this declaration of their learned phyſician, of whoſe eminent ſkill they were thoroughly convinced, retired to their repoſe, it being now pretty late; the chief having firſt given orders to Colapiſſa, Cohechoky's relation, and one of the ambaſſadors, to entertain in his own cabbin, but at the public expence, Tſonnonthouan, and his dog Chichikoué, both of whom had diſtinguiſhed themſelves that day, in a very memorable manner, the one by the benevolent intentions he had ſhewn towards the venerable old matron, and the other by his wonderful exhibition of leger-de-main tricks.

It may not here be amiſs to give ſome account of what paſſed with Cohechoky all this time. When ſhe was told of the firſt article of Doctor Cunnohoſtoſtata's preſcription, it is hardly poſſible to conceive with what vigour and alacrity it inſpired the good old lady; ſhe lifted up her dying head, ſhe opened her dying eyes, and ſpoke for the firſt time that day, with great ſpirit and chearfulneſs, declaring that ſhe now heartily forgave the quack for having ſo long debarred her of brandy; that he was the moſt ſkillful and experienced of all their manſlayers; in a word, the only one who knew, or preſcribed the proper remedy for all diſtempers incident to the female ſex. When ſhe was deſired to remove to the cabbin, elegantly fitted up for her reception, and that of the French juggler, ſhe walked thither almoſt unſupported, though ſhe had not been able to ſtand for ſeveral days before; nay, what is more extroardinary, both the diabetes and incontinence ſuddenly left her, the parts affected being as I imagine plumped up and reſtored to their original tone and elaſticity, from a ſort of preſenſation of that agreeable remedy which ſhe expected was juſt going to be adminiſtered unto her: But, alas, this was only a lightening before death. She was no ſooner informed that the Jeſuit had abſolutely refuſed to adminiſter the remedy to her, and that it was propoſed to ſubſtitute another in her ſtead, than ſhe relapſed into her former ſtate of weakneſs and low-ſpiritedneſs, and her diſtemper recurred upon her with all its wonted violence. She was, however, greatly revived when ſhe underſtood that Tſonnonthouan had offered his ſervices; ſhe gently blamed Cunnohoſtoſtata for inſiſting on a preciſe number of times; ſhe owned that ſhe thought, in ſuch caſes, an even number was as good as an odd one; ſhe profeſſed eternal gratitude to Tſonnonthouan; ſhe declared, that, in her opinion, his offers ought to be accepted, being as great as in her preſent ſituation ſhe would chuſe to have. But when ſhe was at laſt told that Tſonnonthouan himſelf had given her up, that all thoughts of applying this remedy were laid aſide, and that the quack reſted all proſpect of her cure in the remaining part of the preſcription, with the nature whereof ſhe had alſo been made acquainted, all hope and ſpirit at once and for ever left her: ſhe laid her head down in ſilence upon the mat, and ſhe ſpoke not a word more till the moment of her death, which was now every hour expected. It was even thought by her attendants, that the ſudden viciſſitudes of hopes and fears to which ſhe had been expoſed, too violent for her debilitated frame to ſupport, and, above all, her melancholy diſappointment at laſt, would haſten her fate more than the diſtemper itſelf. Be this as it will, it is certain Doctor Cunnohoſtoſtata acquired great credit and reputation by the preſcription of this remedy, tho' it was never adminiſtered; and it was very ſolidly and judiciouſly remarked by his admirers, among whom were all the old women of the canton, who unanimouſly declared, that, ſhould they fall ſick, they would have no other quack to attend them but Cunnohoſtoſtata, that, if the bare preſcription was productive of ſuch good effects, what might not have been expected from the actual adminiſtration?

When day appeared, Cohechoky being yet alive, tho' in an extremely weak and languiſhing condition, and her death every moment looked for, they found that no time was to be loſt: the fires were immediately lighted, a ſufficient quantity of brandy was provided, Doctor Cunnohoſtoſtata was in attendance, a platter was brought, bones were provided; and Tſonnonthouan, having firſt invoked his manitou the red rag, was ready, and even impatient to begin the preſcribed game of the platter with the French father; for doing which, in ſhort, for compleating the whole preſcription, as matters now ſtood, nothing was wanting but the conſent of the ſaid Jeſuit. This conſent Tſonnonthouan, knowing how readily he himſelf would have complied with any requeſt of that kind, made no doubt of obtaining: he therefore went up to the father, and in his grave ſolemn manner beſpoke him to the following purpoſe:

" Moſt reverend juggler, it is not unknown to you what a deplorable ſtate of health our mother, the venerable old matron Cohechoky, is reduced to, and in what eſtimation ſhe is held by the whole canton of the Stinkards, and how earneſtly her preſervation is wiſhed for by them. Various have been the medicines preſcribed for her with this intention by the quacks. Cunnohoſtoſtata, the moſt learned quack of them all, as you know, preſcribed that you ſhould lie with her all laſt night, performing the functions of a huſband upon her nine or eleven times. This remedy, adminiſtered by ſo able a practitioner as yourſelf, not only the whole canton, but the matron herſelf, were ſenſible would have cured her. But you being averſe to the operation, it was waved by the quack, and kindly overlooked by the Stinkards; tho' I am informed the matron is become much worſe from the cruel diſappointment ſhe has met with. The illuſtrious quack is now obliged to truſt for ſucceſs to the remaining part of the preſcription. He has done us both the honour to give us a ſhare likewiſe in this. Whilſt the venerable matron is making her progreſs through the fires, drinking a large dram of brandy at each, we are enjoined to ſit down and play a game at the platter together; you invoking your manitou, that piece of wood that is hanging at your breaſt, and I invoking my manitou, this red rag, which is pinned to my blanket. Doing this, the illuſtrious quack tells us, will cure the old matron. I am perſuaded I need not employ many words to induce you to contribute your aſſiſtance to bring about ſo good and ſo benevolent a purpoſe, eſpecially as you jugglers profeſs that the ſole buſineſs of your lives is to do ſervice to your brethren, both in this world and in the country of ſouls."

To this harangue the Jeſuit made the following anſwer. "True it is, O Tſonnonthouan, that both my own diſpoſition, and the duty of my office, ſtrongly incite me to do all the benevolent actions, and render all the ſervice in my power to my brethren the Indians: it is for this purpoſe that I am come amongſt them, to convert them from the wicked and fooliſh worſhip of rags, ſticks, and ſtones, to the knowledge and belief of the only true and holy Catholick religion. I ſhould likewiſe be ever ready to comply with all requeſts made by you or my brethren the Stinkards; but there are two reaſons which entirely prevent my being engaged in this. In the firſt place, it is impoſſible that playing a game at the platter can be of the leaſt efficacy towards curing the diſtemper of the venerable matron Cohechoky; and Doctor Cunnohoſtoſtata muſt certainly be egregiouſly miſtaken in his preſcription, or elſe means only to divert himſelf, for what he has ordered for the patient is evidently better calculated to kill a healthy perſon than to recover a ſick one. In the next place, the pure and immaculate nature of the holy and only true religion which I profeſs, forbids me to be concerned in any ſuch idle and ſuperſtitious practice as Doctor Cunnohoſtoſtata recommends, or to contaminate the ſymbol of the God, whom I adore, by a communication with ſo vile, ſo deſpicable an idol as a red rag, which I ſee by the marks upon it, once covered the diſhonourable part of an Engliſh heretic; and, ſo far from being a god, is a thing utterly ſenſeleſs and inanimate, in which no power or influence can reſide.

Tſonnonthouan heard this invective againſt his divinity with great calmneſs and patience; he made a ſhort pauſe, and then anſwered his ſpeech in the following manner.

" Moſt reverend juggler, you expreſs yourſelf with a heat and a paſſion quite unbecoming the character aſſumed by you jugglers, of which, I hope, you find no example in our jugglers, or of their refuſing, out of an unſociable diſpoſition, to join, with any other jugglers, in any ceremony whatſoever. You take upon you to ſay, that Cunnohoſtoſtata, our quack, is miſtaken, or means only to divert himſelf by the preſcription he has ordered. Indeed, were our quacks to be treated in the ſame manner your's are, there might be ſome foundation for ſuch a ſuſpicion. Your quacks are equally well paid whether they kill or cure the patient; but it is notoriouſly known that it is otherwiſe with our quacks, eſpecially among the Stinkards. It is certain your manitous muſt be very proud, haughty, and ill-natured manitous, as they will not hold any correſpondence with our manitous, and, it ſeems, they have communicated this diſpoſition to you who worſhip them. You have talked in a very contemptuous and irreligious manner of my manitou the red rag; but this gives no offence either to me or my rag: we Indians do not quarrel or fight about our manitous, as the Europeans inſtigated by their crafty jugglers ſo fooliſhly do. You farther ſay, that my red rag neither is, nor can be, a manitou. But how come you to know this? Was you ever a red rag yourſelf, to know what power and influence a red rag may poſſeſs? I have no ſuch thoughts of your manitou, the ſtick of wood that is hanging about your neck; yet, I think, I have a right to maintain, that a red rag may be as good a manitou as a ſtick of wood. Beſides, in your juggling talks of yeſterday, you aſſerted, and would have had us believe for truths, many things infinitely more abſurd than my worſhipping a red rag, ſuch as I never heard from any Indian juggler; but of theſe I ſhall talk to you further at a more convenient opportunity: for I ſee that all the fires are kindled, and that the venerable matron Cohechoky is ready to begin the proceſſion. No time can now be loſt; and again I aſk you, whether you will invoke your manitou the piece of wood, and play a game at the platter with me and my manitou the red rag?"

To this queſtion, put in ſo peremptory a manner, the Jeſuit gave as peremptory a refuſal; and, in order to avoid being a witneſs to ſuch ſuperſtitious practices, as he called them, he begged leave to retire to his cabbin, which was immediately granted, and he forthwith left the aſſembly, to the infinite joy of Doctor Cunnohoſtoſtata, who now ſaw that he was in abſolute ſafety, without any occaſion to betake himſelf to his laſt reſource, the interpretation of dreams. He concealed, however, his ſatisfaction; and though he could have hugged the Jeſuit in his boſom for relieving him ſo honourably out of this ſcrape, he pretended to be greatly offended at him; he told the Stinkards he was ſorry he had uſed his influence to preſerve the French juggler from the ſquare yeſterday, that his only reaſon for doing it, was the hope he entertained of his aſſiſtance in recovering the health of the venerable matron; but now as he ſo obſtinately refuſed his help, which would be the occaſion of Cohechoky's death, he was for bringing him to the ſquare ſtill; "for, added he, all is over with Cohechoky now, it will be needleſs for her to make a progreſs through the fires, to drink brandy or interpret dreams; ſhe muſt infallibly depart in a few hours, and we had better ſuffer her to do it in peace: but as we are all together already, and that it may not be ſaid the fires have been lighted for nothing, we had as good employ them in burning the French juggler. This propoſal would have been certainly complied with, and inſtantly put in execution, had not Tſonnonthouan interpoſed; for the Stinkards, being all together, were reſolved to do ſomething this morning, and it was indifferent to them whether they ſaw an old woman roaſted and tormented to death, which was, indeed, the natural conſequence of this learned phyſician's preſcription, or whether they roaſted and tormented a Jeſuit to death themſelves. Tſonnonthouan told them, "It was, indeed, a pity the French juggler's manitou was ſo ill-natured and unſociable as not to ſuffer him to communicate with theirs; but ſince he was ſo, it could not be helped, he, as well as they, being obliged to obey the ſuggeſtions of their manitous whatever they were; but then, continued he ſomewhat affronted, the doctor had laid no ſtreſs on the readineſs he had ſhewn, or the ſervice he might do by fulfilling his part of the preſcription. I find my manitou the red rag goes for nothing; I know not why an embaſſy was ſent for me, or why I have travelled ſo many days journey, if, after all, I am to do nothing. But I muſt tell you, illuſtrious quack, my manitou has once before cured me of a broken leg, to the conviction and confuſion of an Engliſh quack, who then attended me; and, I doubt not, but in like manner it will cure an old woman of a profuſion and irregularity in paſſing her urine. I, therefore, inſiſt in behalf of the venerable matron ſo much eſteemed by the Stinkards, and for the honour of my own manitou, that I play the game of the platter by myſelf; and that the reſt of the illuſtrious quack's preſcription be completed." This requeſt, the Indians being never deficient in good breeding and complaiſance, was immediately complied with, notwithſtanding the doctor declared it would be of no avail, Tſonnonthouan's manitou being now too weak for the purpoſe, without the concurrence of the French juggler's, which was much ſtronger than his; foretelling at the ſame time, as he might with great ſafety, that Cohechoky would die in the midſt of the adminiſtration of the preſcription. However, Tſonnonthouan ſat down to the game of the platter, and the matron began her progreſs through the fires, a large dram of brandy being forced down her throat, as ſhe paſſed by every fire. The doctor did not propound any dreams to her for her interpretation; it was altogether needleſs, for ſhe was not able to ſpeak; and exactly as he had foretold, when ſhe had paſſed thro' half the fires, being extremely reduced by the long continuance of her diſtemper, and by the diuretic draughts which Doctor Pimitehouy, the Iroquois phyſician, had given her, in order to ſatisfy the deſire of her ſoul to make a great deal of water, being moreover prodigiouſly ſhocked by her cruel diſappointment of laſt night, in not having the moſt agreeable and efficacious part of the remedy adminiſtered to her; and being now ſcorched by the heat of the fires, and ſuffocated by the great quantity of brandy poured down her throat, ſhe fell down and expired on the ſpot.

The Stinkards, though deeply concerned at their loſs, bore it with great philoſophy and reſignation. Not one reflecting word, and indeed, according to the Indian principles in the practice of medicine, there could be no room for any, was ſpoken againſt Doctor Cunnohoſtoſtáta: on the contrary, he acquired great credit and reputation by his ſkill in prognoſticks. Tſonnonthouan was thanked in the moſt ſolemn manner, by the chief and elders, for his good ſervices, and the manifeſtation of his benevolent intentions. Even the French Jeſuit was forgiven, though Cohechoky's death was imputed to his refuſal to adminiſter in any part of the preſcription. The Stinkards contented themſelves with ſaying, that as the manitous of the Chriſtians were ſo much ſtronger and more powerful than theirs, it was a pity they were at the ſame time ſo ill-natured and unſociable as not to ſuffer their jugglers to communicate with theirs in any ceremony, even for the recovery of the ſick; but that they could not help it. So that the Indians, having no ſettled fixed principles of religious perſecution, though they are not over and above ſcrupulous about a burning, the propoſal of bringing the Jeſuit to the ſquare was not renewed, or, indeed, any more thought of.

But however eaſy the Stinkards in general were under their loſs, Tſonnonthouan himſelf did not bear his diſappointment quite ſo philoſophically. Till now he had firmly believed in the omnipotence of his divinity the red rag, and he had made no queſtion that his manitou alone would have effectuated the recovery of Cohechoky, without the aſſiſtance of the French juggler or of his manitou; but he found himſelf egregiouſly miſtaken; he evidently ſaw that his red rag was not all-powerful, as he had before fondly imagined; and calling to mind the words of the miſſionary, he even began to entertain ſome doubts of its being a manitou at all, and in this diſpoſition of mind he reſolved to conſult the French juggler the firſt opportunity.

In the mean time, ſorrow being ſaid to be dry, the Stinkards, having a good ſtore of fire-broth, ſo they called brandy then in the canton, ſat down to drinking, at which they continued, as uſual, with great perſeverance and devotion, till they became all of them dead drunk. Tſonnonthouan himſelf joined in the revel; and though the uneaſy and uncertain ſtate of his mind prevented the liquor from having ſuch an effect upon him as upon the reſt, yet he was far from being ſober when he wrapt himſelf up in his blanket, and lay down to his repoſe. He had a dream during his ſleep, which contributed greatly to encreaſe his uncertainty, or rather, in a manner, determined him to abjure the worſhip of the red rag, and adopt the manitou of the French juggler. He dreamt, that Cohechoky appeared to him in his ſleep with a very ſad and rueful countenance, unpinned the red rag from his blanket, made water upon it with great profuſion, and in a very diſdainful manner threw it into the fire, where it was conſumed to aſhes in a moment; and that after ſhe had done this, with a ſmiling and a chearful countenance, ſhe hung about his neck a piece of wood, reſembling the manitou which he had ſeen the day before about the neck of the French juggler. From this circumſtance he inferred, that if he had played at the game of the platter with the French juggler's manitou inſtead of his own, Cohechoky would have been cured. A dream is at any time ſufficient to make an Indian throw away one manitou and adopt another; but this dream being very much *à propos*, and happening at a very critical time, when Tſonnonthouan was not a little diſguſted at his preſent divinity the red rag, wrought an almoſt inſtantaneous effect, and Tſonnonthouan at waking was in his heart almoſt a Chriſtian.

In this temper of mind he repaired to the miſſionary, and deſired to have a little farther talk with him about religion. The father was extremely rejoiced, to have an opportunity of converting ſo eminent a perſonage as Tſonnonthouan, and promiſed himſelf the acquiſition of great honour, ſhould he be the inſtrument of bringing him over to the holy catholick faith: accordingly he exerted himſelf with uncommon eloquence on the occaſion. He explained to him all the ſublimeſt myſteries of our moſt holy religion, ſuch as the fall of man, original ſin, redemption, miracles, &c. It muſt be confeſſed, that to ſeveral of theſe tenets, Tſonnonthouan propoſed a good many objections; but as ſuch muſt naturally be expected from a perſon under his prejudices of education, and his remarks moreover containing nothing but what has been urged over and over again, by our modern infidels, and has been as often anſwered by our learned and reverend divines, with great force of reaſoning and ſtrength of argument, to the utter confuſion of all gainſayers, and the entire ſatiſfaction of all men of ſenſe, I ſhall not here take any notice of them. I only beg leave to obſerve, that all miracles, of whatever kind, he called leger-de-main tricks, or tricks of ſlight of hand, not that in ſo doing he expreſſed his diſbelief, or contempt of them; on the contrary, he at that time firmly believed them, and only called them ſo, becauſe his ideas ſuggeſted no other name for them.

The only miracle which Tſonnonthouan boggled much at, was that of the incarnation. As for all the other, moſt reverend juggler, ſaid he to the miſſionary, I can readily believe them; they are the objects of ſenſe, and I have ſeen our jugglers perform, nay have myſelf, by means of my dog Chichikoué, as you well know, performed what was every whit as wonderful; but as for this, of a v——n's bearing a ſon, I know not what to think of it, it could never be the object of ſenſe to any man, and there never could be any other evidence for it, but the aſſertion of the v——n herſelf; as for my part, continued he, I ſhould be very cautious how I took any w——n's word for her v——ty, after * * * * * * * * * * * * In ſaying this, he expreſſed himſelf in very coarſe terms, which I do not chuſe to repeat. Beſides, it was a long time before he could well digeſt the doctrine of the ———. I can never underſtand, ſaid he, how one manitou can be three, and three manitous one, and all three one and the ſame; as little can I comprehend how one manitou can be the father of another, and yet the ſon as old as the father: I for my part have worſhipped no leſs than ſix manitous in my time, but I never worſhipped them all at once, nor ever maintained that any three of them, were one and the ſame, or that one manitou was the ſon of another, and yet as old as his father. However, on being told that reaſon was a weak and fallacious guide, that this was a myſtery, and though perhaps above reaſon, not contrary to it, and that he muſt rely on the deciſion and authority of the holy church, he ſubmitted, and acquieſced in its belief.

But what appears moſt extraordinary, is, that tranſubſtantiation, or the Popiſh doctrine of the holy euchariſt, which to us Proteſtants ſeems pregnant with the greateſt and moſt palpable abſurdities, was the doctrine which of all the reſt met with the moſt cordial reception, and readieſt belief, from Tſonnonthouan. This was plainly owing to the notions he had imbibed from his earlieſt infancy, and to the ſimilarity he obſerved between this Popiſh doctrine and his own practice. He himſelf had made ſix manitous, and he knew that he had had the power of making as many more, or one every day, if he pleaſed; conſequently he was not at all ſurpriſed if the Chriſtians did the ſame thing: nor did the circumſtance of their eating or ſwallowing their manitous, after they were made, at all affect him or occaſion the leaſt ſcruple. It was true, he himſelf had never had a manitou which was eatable, or which he choſe to eat: but this was all matter of mere accident; it might as well have happened otherwiſe. Had he had an eatable manitou, and been hungry, and could not have procured any thing elſe, he knew he would have eaten it, and then have choſen another. One obſervation, however, he could not help making, which was this, that every Indian whatſoever could make a manitou; whereas among the Chriſtians none but their jugglers had that power, which he thought a little extraordiordinary: but when he was told that this was a privilege originally conferred upon them by the great arch juggler himſelf, he was ſatisfied.

Tſonnonthouan being now inſtructed in the Chriſtian religion, as it is believed in the church of Rome, thought proper to take his late divinity the red rag from his blanket, to water it plentifully with his urine, as he had ſeen the venerable deceaſed matron Cohechoky do in his dream the night before, and then throw it into the fire. After this was done, he went thro' the ceremony of baptiſm, and received from the miſſionary a crucifix, which he hung about his neck, and worſhipped much in the ſame manner as he had done his former manitous, the paws, pizzles, and rags.

But of all the myſteries and doctrines in which Tſonnonthouan was now inſtructed, none found ſuch favour and acceptance with him, as that of tranſubſtantiation, inſomuch that Tribulation T'otherworld, the Preſbyterian parſon, who converted him to Presbytery, had greater difficulty to make him quit that practice and belief, than all the reſt; and when he did it at laſt, it was more thro' complaiſance than conviction: for it is the nature of man, if there is one tenet in the articles of their belief more abſurd and more ridiculous than another, to regard that with a particular fondneſs and predilection, to believe it with the greateſt obſtinacy and firmneſs, and to be the moſt violently irritated and enraged againſt thoſe who expreſs the leaſt doubts and heſitation about it. Accordingly Tſononthouan, all the time he continued a Papiſt, had a particular pleaſure in taking the ſacrament, or, as he called it, eating a manitou; and this ceremony was, immediately after his baptiſm, and at his earneſt requeſt, adminiſtered to him by his friend the French juggler.

CHAP. XIV.

Tſonnonthouan refuſes to comply with Father Pego's deſire in putting his dog Chichikoué to death, and forbearing to worſhip his crucifix as a manitou. He is farther inſtructed both in faith and morality by the miſſionary. He aſſiſts the Jeſuit in his amorous deſigns on the wives of the Doctors Attakullakulla and Cunnohoſtoſteta. Father Pego's unfortunate adventure with the phyſician's wife. He is greatly chagrined, and has thoughts of ſuffering martyrdom, but wants his friend and convert Tſonnonthouan to bear him company in it, who abſolutely refuſes. They fly from the canton of the Stinkards to that of the Poutewatamies.

AFTER Tſonnonthouan's entire converſion to the Catholic faith, the firſt thing his ghoſtly father the miſſionary required of him, was to put his dog Chichikoué to death, alledging he had been a wicked inſtrument, in the hands of the devil, to prevent the converſion of the whole canton of the Stinkards, and that therefore he ought not to be ſuffered to live. But Tſonnonthouan would by no means comply with his deſire; for he ſaid he was as excellent a hunter as he was a performer of leger-de-main tricks; however, in order to ſweeten his refuſal, he aſſured him he would never again employ thoſe wonderful qualifications of Chichikoué in oppoſition to the faith he now profeſſed, but in ſupport of it, ſhould opportunity ſerve, to the utmoſt both of his own and his dog's abilities. The Jeſuit was obliged to be ſatisfied with this compromiſe; and this was not the only inſtance wherein he found his new convert not altogether ſo ſubmiſſive to his prieſtly will as could have been wiſhed.

Tſonnonthouan, though extremely fond of eating his manitou, paid an extraordinary regard likewiſe to the crucifix that hung about his neck; in ſhort, he worſhipped and invoked it with as great fervency and ſincerity as ever he had done his red rag, or any of his other manitous. The miſſionary could not help obſerving this, and told him, he was in the wrong to reckon this crucifix a god, for that it was only a ſymbol, type, figure, or reſemblance of the

God that was crucified, and ſhould be conſidered in no other point of view. Tſonnonthouan made anſwer to this remonſtrance, that he did not perceive but the piece of wood which hung about his neck, and was his conſtant companion by night and by day, had as good, or rather a better title to be his manitou, than a wafer, which, after he had ſwallowed, he ſaw no more of. The Jeſuit replied, that that depended on Him; that he neither did, nor, indeed, could make the crucifix a God; but that he had an expreſs commiſſion for making the wafer a God; nay, that very individual God, who had ſuffered on the croſs ſo many years ago. Tſonnonthouan being now a Roman Catholic, had already ſo much of the ſpirit of that religion in him, that he became a little ſuſceptible of holy jealouſy, of which he was utterly incapable while he continued a mere Indian. He was ſomewhat piqued at the inſinuation of the reverend father, that he alone had the power of making manitous, a privilege which he himſelf was once poſſeſſed of, and had exerciſed, and which he had no mind, as yet, to part with; therefore he gave him the following anſwer. "Moſt reverend juggler, you muſt remember, when I was endeavouring to prevail upon you to play a game a game at the platter with me for the recovery of the venerable matron Cohechoky, who is now gone to the country of ſouls, you told me, that my worſhipping ſuch a manitou as a red rag, was a very fooliſh and abſurd thing; I ſhall very readily grant you it might have been ſo. However, I do not think there can be any harm in believing any religious abſurdity whatſoever, provided that religious abſurdity produces no pernicious conſequences to a man's ſelf, his friends or his country, which I am certain the worſhip of a rag, or any thing of that nature, never can do. But, if I believed one abſurdity of my own before, I now believe a thouſand of your's, which you have taught me. At your perſuaſion, I believe that three are one, and one is three, that a ſon is as old as his father, that a v—-n bore a child, with many others too tedious to mention. I do not deſire you, moſt reverend juggler, to believe any abſurdity of mine, in which you ſee I am more complaiſant than you are; therefore I do not think you have any reaſon to find fault with me for believing only one abſurdity more than you do. If a wafer may be a manitou, I cannot conceive why a rag or a ſtick may not be one alſo. The Europeans, if they pleaſe, may yield up to their jugglers the ſole power of making and conſtituting their manitous, perhaps they never had it; but the Indians enjoy that power, and I myſelf have exerciſed it oftener than once, and am ſtill determined to exerciſe it. In ſhort, this piece of wood here hanging about my neck, is my manitou, and ſhall be my manitou as long as I think proper; I make it ſo, and I do not ſee that any body has any thing to do with the matter. As for you, moſt reverend juggler, you may call it what you pleaſe, the type, figure, ſymbol, or reſemblance of the great Manitou, I ſhall never quarrel with you or any other juggler about names."

From the nature and manner of this ſpeech, the miſſionary clearly perceived that it would be labour loſt to endeavour to convince Tſonnonthouan of his error; and that, ſhould he farther attempt it, he ran the riſque of loſing ſo illuſtrious a convert; therefore he thought proper to drop the diſpute. And from this ſpeech it likewiſe appears, that notwithſtanding Tſonnonthouan was a very good Catholic in his heart, yet he had ſtill a great deal of the Indian about him. So difficult it is for men of the beſt ſenſe and the greateſt penetration, entirely to get rid of the prejudices of education. Tſonnonthouan never could do it altogether, and ſomething of this kind was obſervable in every incident of his life.

The miſſionary now proceeded to inſtruct his convert in ſome other peculiar articles of the Catholic faith, ſuch as the ſupremacy and infallibility of the pope, purgatory, the power of the prieſts to relieve ſouls out of purgatory, of their granting indulgences and abſolution for ſins, &c. Tſonnonthouan having already as he thought ſwallowed ſo many abſurdities, made no difficulty in believing the reſt. For it was a principle with him, that it was a very ridiculous thing in any man, who believed any one abſurdity, to reject other abſurdities, were they to be a thouſand in number, merely on that account. And, though no man ever poſſeſſed a greater ſhare of diſcernment in the common and ordinary affairs of life, yet he never employed it as his guide in religious matters, either from a perſuaſion that religion was not ſubject to, or fit to be tried by the rules of reaſon, or that if he ſhould make uſe of it, he never ſhould agree in his ſentiments with any man living. Accordingly he made no objections to any of the foregoing doctrines; he obſerved, that ſuch doctrines, and the practices deducible from them, muſt be vaſtly beneficial to the jugglers in Roman Catholic countries.

The miſſionary was wonderfully pleaſed with the aptneſs and docility of his pupil. A great intimacy and friendſhip commenced betwixt them; and ſuch was the miſſionary's regard for Tſonnonthouan, that he opened to him all the ſecrets of his heart and of his profeſſion. He inſtructed him in ſome ſecrets with reſpect to morality, which are never revealed to any but choſen diſciples. He informed him, that the end always juſtifies the means, and that all actions in themſelves are indifferent, and none can be bad unleſs committed with a bad intention. For inſtance, it is a meritorious action to extirpate hereſy, and conſequently all the means that conduce to that purpoſe, be they what they will, murders, aſſaſſinations, poiſonings, breach of faith, &c. are not only juſtifiable, but even commendable. Again, it is no bad intention in any man to procure money, in order to be ſupplied with the neceſſaries and comforts of life; and, if your friend or neighbour has a purſe of money which you cannot get poſſeſſion of without putting him to death, and if, beſides, you cannot procure money any where elſe, and you ſhould ſhoot or ſtab him, not out of hatred or revenge, or any other malevolent paſſion, but merely for the love of his money, you are not guilty of murder. In the ſame manner, if your friend or neighbour has a wife, and you lie with her becauſe you like her, or becauſe ſhe is a handſome woman, and not becauſe ſhe is your friend's wife, you are by no means guilty of adultery, or indeed of a bad action, as it is a very natural thing to deſire to lie with a handſome woman."

Tſonnonthouan was very far from being much edified by theſe ſublime doctrines of morality. On the contrary, he could not help expreſſing a great deal of averſion and abhorrence at them, very natural indeed in a barbarian unacquainted with philoſophical refinements, and metaphyſical diſtinctions, inſomuch that the miſſionary thought proper to inſtruct him no farther in Jeſuitical morality. With reſpect indeed to the caſe of adultery, Tſonnonthouan could not help talking to him to the following effect. "Moſt reverend Juggler, I can eaſily ſee the reaſon

ſon why you refuſed to lie with the venerable matron Cohechoky, when it was preſcribed by the illuſtrious quack Cunnohoſtoſtata; for certainly an old woman like her, eſpecially when troubled with a diabetes, and incontinence of urine, could not be a very deſirable bedfellow; but when the quack himſelf offered you his own wife, who is reckoned the comelieſt and handſomeſt woman in the canton of the Stinkards, and has all the appearances of being a good and an agreeable bedfellow, I cannot imagine what made you reject her embraces; for, according to your own principles, you could not be guilty of adultery, for two reaſons; in the firſt place, ſhe is very beautiful, and as you ſay it is natural to deſire to lie with a beautiful woman, for no other conſideration but becauſe ſhe is ſo; and in the next place, the avowed intention of your lying with her, had you done ſo, was not to cuckold the quack, to which, by the by, he gave his conſent, and conſequently could receive no injury, but to recover the venerable matron Cohechoky, to her former ſtate of health."

"My good friend Tſonnonthouan, the miſſionary made anſwer, you ſpeak very pertinently, and much to the purpoſe. It is true, my great objection to Cohechoky was her age and her diſtemper, which certainly would have made her very diſtaſteful to me, but I had no objection of that kind to Doctor Cunnohoſtoſtata's wife, who is certainly, as you ſay, a very beautiful woman, and whom I have often looked upon with the eyes of deſire and affection; which conſideration alone removes all ſcruples I might have againſt making the doctor a cuckold, as I ſhould not do it with any the leaſt intention to commit adultery, in which ſinful intention, as I told you before, all the harm conſiſts; for, indeed, the ſecond intention had no weight with me, becauſe I am well aſſured, and I ſuppoſe you are ſo too by this time, that had I lain, not only with the doctor's wife, but all the women in the canton of the Stinkards, it would not have been of the ſmalleſt avail for the recovery of the venerable matron Cohechoky. I wiſh, indeed, ſuch an offer had been made me at another time, and under other circumſtances, I then perhaps ſhould not have refuſed it. For, my dear Tſonnonthouan, I ſpeak to you as a friend, what is deſirable and to be wiſhed for, is not proper and convenient at all times. We Jeſuits, when we enter into our holy order, make all of us a ſolemn vow of chaſtity ; it is true, none of us keep it, but we muſt take particular care of the manner how we break it.' In ſhort, it is not the thing itſelf, but the ſcandal only, that gives offence ; and though we all know that we are mutually guilty of the breach of this vow, yet none are ever puniſhed or even reproached for it, unleſs thoſe whoſe imprudence hath made it public ; when we are obliged, for the reputation of our order, and to blind the eyes of the people, to take notice of it, and ſometimes in a very ſevere manner. Now, Tſonnonthouan, had I then accepted of the otherwiſe very agreeable offer that was made me, of being bedfellow to Doctor Cunnohoſtoſtata's beautiful conſort, you are ſenſible it muſt have been known to the whole canton of the Stinkards, as I muſt have lain with her as it were in a public manner, and conſequently could not have been long a ſecret to my brethren and the ſuperiors of my order, who would have been highly offended thereat, not only on account of the thing itſelf, but on account of my being concerned in it, as part of a ſuperſtitious preſcription for the recovery of the health of an old woman. I ſhould certainly have been diſmiſſed from the order, and diſgraced for ever. But I confeſs to you, my dear friend, I ſhould reckon myſelf very happy to paſs a night, or, if no more could be procured, only an hour or two, in private with the doctor's ſpouſe; and if you could aſſiſt me in accompliſhing this my deſire, you would lay me under eternal obligations to you, which I ſhould never fail to acknowledge in the moſt grateful manner."

"Talk not of obligations, moſt reverend juggler, replied Tſonnonthouan, by teaching me a religion which contains ſo many more abſurdities than my own, which would find eternal employment to my mind, which yet ſhould never be able to unravel one of them, were I to think all my life long, of nothing elſe, you have laid me under obligations greater than ever I ſhall be able to repay; therefore, conclude me ready to ſerve you in this, as well as in every thing elſe, to the utmoſt of my power, and with all the fidelity and ſincerity imaginable. As a proof of which I muſt inform you, that I am afraid there will be a great deal of difficulty, both in getting an opportunity with the quack's wife, and her conſent afterwards. For the quack is not only very jealous of his wife, but what rarely happens in ſuch caſes, ſhe is very fond of her huſband; and he is indeed a ſtrong robuſt man, in the bloom and vigour of his youth. I was indeed ſurpriſed, when, at my propoſal, he ſo readily conſented you ſhould paſs the night with her. I then imputed it to his extreme deſire to relieve the good matron Cohechoky, but I ſince incline to be of opinion that he imagined one of you would abſolutely refuſe the party. I know not, for I have never as yet been converſant with any woman but my own wife Saſteratſi, but I have been told, that one woman is as good as another in the dark; and as you deſire privacy, you have no reaſon to be ſolicitous what woman you have, ſo it be in the dark. Now I am certain, if you are ſo diſpoſed, that I could eaſily procure for you the juggler Attakullakulla's wife, who, though ſhe may not be quite ſo handſome as the quack's wife, is yet far from being a diſagreeable woman. It is true, the juggler refuſed you his wife at the ſame time that the quack offered his; but the reaſon of this was evident, the juggler had nothing to do with the ſucceſs of the preſcription, and, beſides, he then expected nothing for his conſent.

He is poor, and an ordinary blanket, or a dram of brandy, will procure his good will to his wife at any time, not to mention that he is your brother juggler, and may poſſibly be the more reaſonable on that account: he is old and feeble, and his wife's conſent may be had for the aſking. But I am doubtful if Cunnohoſtoſtata's wife will be ſo compliant; beſides, the quack is rich, he has good ſtore both of blankets and brandy; and if he ſhould be diſpoſed to enter into a treaty about his wife, which I will not venture abſolutely to deny, yet I am certain his demands will be very extravagant."

"My dear Tſonnonthouan, father Pego made anſwer, I am greatly obliged to you for the ſincerity you have ſhewn, and the good advice you have given in this affair; which, I confeſs, is not a little intereſting to me. You have my bleſſing, and God will reward you. But there is one thing, Tſonnonthouan, which I muſt inform you of, and in which I am very ſerious; I have ever had a moſt tender and ſcrupulous conſcience, and the greateſt averſion and abhorrence at the commiſſion of adultery. Adultery is indeed a moſt heinous crime, a mortal offence both againſt God and man. Thou ſhalt not commit adultery, is one of the ten commandments, written by the finger of God himſelf on the tables of ſtone, and given to Moſes on mount Sinai. Now I am afraid my paſſion for Attakullakulla's wife is not ſo ſtrong, that, if I were to lie with her, I could in my conſcience acquit myſelf of committing adultery; and I would not for the world, and all it contains, have a qualm of that kind lying heavy upon my breaſt. Whereas, if Cunnohoſtoſtata's wife were my mother or my ſiſter, ſo extreme is my deſire for her, that I ſhould not run the leaſt riſque of any intention of committing either adultery or inceſt, and it is good to avoid the ſmalleſt chance of doing evil. Therefore, Tſonnonthouan, I beg of you to enter into a treaty with Cunnohoſtoſtata about his wife; be not ſparing of your promiſes, and leave the performance to me, for I aſſure you I am no churl in theſe affairs.

Tſonnonthouan could not help ſmiling at the great delicacy and tenderneſs of the father's conſcience, for he did not underſtand the nice diſtinctions on which it was founded; but from his Indian education having no ſuch abhorrence at adultery, he gave him this anſwer. "Very well, moſt reverend juggler, we ſhall conſult about this affair, and ſee what is to be done to-morrow. But in the mean time you muſt know it is ſome days ſince I have ſwallowed a manitou, and therefore I beg you would now perform that ceremony.

Upon this the Father gave Tſonnonthóuan the ſacrament; then they ſupped upon ſagamity, ſung their evening mattins, and retired together to their repoſe; for having been for ſome time very intimate friends, they now lodged in the ſame cabbin. In the morning, when they awoke, Tſonnonthouan cried out, Moſt reverend juggler, I have it, a thought has come into my head which I am perſuaded will do the buſineſs. This day I will tell Cunohoſtoſtata that I dreamt you gave him ten blankets, and ten bottles of brandy, for I hardly think we can offer him leſs, and that you lay with his wife, and unleſs he tells me on the ſpot another dream which contradicts it, you know by the cuſtom of the Indians he muſt comply. The reverend father approved of this project, and Tſonnonthouan went to execute his commiſſion. Doctor Cunnohoſtoſtata was too well verſed in theſe matters to be taken in ſuch a ſnare; upon hearing Tſonnonthouan's dream, he immediately told him that he himſelf had dreamt, the French juggler had offered him a hundred blankets, and as many bottles of brandy to lie with his wife, and that he had refuſed it. Tſonnonthouan made no other anſwer than this, I ſee you dream better than I, and returned to the miſſionary, to inform him of the bad ſucceſs of his negotiation, whereat the miſſionary ſeemed to be not a little diſappointed; but Tſonnonthouan endeavoured to comfort him, by adviſing him to have recourſe to the juggler Attakullakulla's wife, with whom he run no great riſque of a refuſal. But however, moſt reverend juggler, ſaid he, if you would be governed by me, I would have you apply to the wife herſelf, and not to the huſband. You deſire privacy in this affair; he is a juggler as well as you are, and I now recollect, that I have been told two of a trade can never agree; therefore, though I doubt not his giving his conſent, he might probably blab the affair afterwards, by which means it might come to the ears of your brethren the French jugglers, which you tell me would be attended with bad conſequences to yourſelf. On which account, if you think proper, I ſhall agree with his wife, which I am perſuaded I may do for a blanket and bottle of brandy, and when it is dark, I will pretend to be taken ſuddenly ill, when you may call the juggler from his cabbin, to exorciſe the devil, and in the mean time ſlip into his wife, and I ſhall take care to keep him ſufficiently employed till you have done your buſineſs. This project being approved of by the miſſionary, Tſonnonthouan communicated it to the reverend doctor of divinity's wife, whoſe conſent he procured by means of the propoſed reward, and they both waited with impatience for night, in order to put it into execution.

When night came, the miſſionary's former ſcruples returned upon him with ſuch violence, that if Tſonnonthouan had not happily found a ſalvo for them, they would have gone near to have ſpoiled the expedition. He told him, that though his paſſion for the phyſician's wife was ſo violent, that lying with her he could not have the leaſt intention of committing adultery, yet he had not ſo ſtrong a deſire for the clergyman's, that he could altogether acquit his conſcience of that intention, a mortal ſin which he could not for the world be guilty of. But Tſonnonthouan, who was naturally a ſort of caſuiſt, as alſo very ready at an expedient, hinted to him, that he had nothing to do but to imagine that he was lying with the quack's wife inſtead of the juggler's; in which caſe he could not poſſibly have any intention of committing adultery with either of them. The reverend miſſionary was extremely well ſatisfied with this ſalvo; but now another ſcruple of much the ſame nature aroſe in the mind of Tſonnonthouan himſelf. It was this. Being now a ſteady convert to chriſtianity, and having heard from the French juggler, that the precepts of that religion ſtrictly forbade its profeſſors to have any connections or dealings with ſuperſtitious Indian ceremonies, he began to doubt of the lawfulneſs of the calling in the Indian juggler, to exorciſe the devil, and to expreſs ſome reluctance at it. But the miſſionary ſet his uneaſy mind at reſt, by telling him, that though it was indeed quite contrary, and very repugnant to the precepts of chriſtianity, yet as it was undertaken for the benefit and ſervice of a holy father of the church, the end juſtified the means, and it was not only excuſable, but highly commendable; he added, that though he had not now time to grant him a diſpenſation for it, yet he would give him abſolution for it afterwards, which was the ſame thing.

Having thus mutually relieved the ſcruples of their tender conſciences, they put their project in execution without delay. Tſonnonthouan fell a groaning in a moſt piteous manner, and the reverend miſſionary haſtened to Attakullakulla's cabbin, whom he knocked up, telling him that Tſonnonthouan being in great extremity, wanted to ſee him as ſoon as poſſible. The Indian juggler, incited by his wife, got up without loſs of time, and the French juggler immediately ſupplied his place. Being arrived at Tſonnonthouan's cabbin, Attakullakulla began the ceremony of exorciſing the devil, which having already deſcribed in the caſe of the venerable matron Cohechoky, I ſhall here paſs over. Suffice it to ſay, that Tſonnonthouan did not ſuffer the exorciſm to end till he was certified by his return that his friend Father Pego had finiſhed all his exorciſms. As ſoon as this happened, he recovered, and the devil was concluded to be expelled; the Indian juggler, as well as his wife, was gratified with a blanket and a bottle of brandy, to whom he returned, without being in the leaſt ſenſible of the manner in which ſhe had been employed during his abſence. And the miſſionary having, according to his promiſe, given his friend Tſonnonthouan abſolution for the ſhare he had borne in the Indian ſuperſtition of exorciſm, they both betook themſelves to their repoſe for the remaining part of the night, having firſt ſung in conjunction their veſpers, or evening prayers, a duty which they never neglected.

Love is a ſtrange, unaccountable paſſion, and no man or woman, when under its influence, can tell from what principles, or by what rules they act. It leads them to a number of contradictions and inconſiſtencies of conduct, which are utterly inexplicable. The operations of all the other paſſions, ſuch as ambition, avarice, revenge, pride, hatred, and anger, are much more ſimple and uniform in their operations, and when we know which of them any perſon is actuated by, we can eaſily form ſome notion in what manner he will proceed, in order to gratify his deſire, and on what conditions that deſire may be gratified. But it is quite otherwiſe with love, and no prognoſticks can be formed of what the lover may do, or method laid down, by which he may extricate himſelf out of the labyrinth in which he is involved. By love, in this place, I do not mean that refined paſſion, called Platonic love, which ſeems to have only for its object the merit and mental beauties of the perſon beloved; neither do I mean that brutal paſſion called mere luſt, which terminates in the gratification of the ſenſual appetite, of which alone the irrational animals appear to be ſuſceptible; but a mixture, or compoſition of the two, or rather the latter paſſion, compounded with an unaccountable ſort of ſympathy, which acts frequently contrary to all the maxims of reaſon and common ſenſe, and is directed by that ſympathy to ſome certain particular object of the other ſex. But of this probably I ſhall have occaſion to diſcourſe more at large, when I come to give an account of Tſonnonthouan's amours. It was with this paſſion the French miſſionary was now poſſeſſed, and it was this ſympathy which led him ſo ſtrongly to deſire the wife of Doctor Cunnohoſtoſtata the Stinkard phyſician. He had no reaſon to be diſſatisfied with his laſt night's adventure; but his paſſion, ſo far from being abated by enjoying her already by proxy, in the perſon of Mrs. Attakullakulla the clergyman's wife, was rather encreaſed; and he concluded, from one of the whimſies of love, that if he had ſo much pleaſure from only the type or the ſymbol, he muſt have infinitely more from the reality, or the ſubſtance itſelf. But how to accompliſh his deſire was the difficulty; in this exigence he again applied himſelf to his convert and confident Tſonnonthouan. Tſonnonthouan having found that the quack would not liſten to any terms, adviſed his friend to make application directly to the wife, flattering him, that, on a thorough trial, no woman would be found altogether impregnable to preſents. He even offered to carry on the negotiation with her himſelf; the Jeſuit thanked him moſt profuſely for his goodneſs, and commiſſioned him to promiſe her, as the price of her compliance, all he was worth in the world, not even excepting his crucifix, and the very beads on which he ſaid his prayers. Tſonnonthouan was not long of procuring a private interview with the phyſician's beautiful conſort, wherein he acted both as an able and zealous advocate for his friend. This lady, who really loved her huſband, was a long time untractable; ſhe reſiſted, with a noble and virtuous diſdain, all Tſonnonthouan's tempting offers; ſhe treated his boundleſs promiſes of brandy and blankets with great contempt, and even threatened to acquaint her huſband with his attempts to debauch her, and make her unfaithful to his bed. But when Tſonnonthouan offered her the crucifix, which was a very curious piece of workmanſhip, ſhe found her reſolution ſtaggered: He perceived this; like an able politician, he purſued his blow, and, by throwing in the beads alſo, which were of ſeveral colours, and very beautifully variegated, he at once overthrew all that virtue, which had withſtood ſo many blankets, and ſo much brandy. In ſhort, ſhe gave up the point, and at laſt freely conſented; it was agreed on between them, that he, Tſonnonthouan, ſhould pretend ſickneſs the enſuing night; and that Father Pego ſhould call up her huſband the quack, to preſcribe to him, who ſhould then be welcome to employ the interval that offered, to the beſt advantage, and in the manner moſt agreeable to him. Father Pego was exceſſively rejoiced at this piece of goſpel or glad tidings (for that is the original meaning of the word goſpel) which Tſonnonthouan brought him. He longed moſt impatiently for night; as ſoon as it was conveniently dark, and it was thought Doctor Cunnohoſtoſtata, and his wife, were gone to bed, Tſonnonthouan, in the preſence of many of the Stinkards, collected together for that purpoſe, fell, to all appearance, moſt outrageouſly ſick; and beſeeched the French juggler to run with all ſpeed to call the quack Cunnohoſtoſtata to preſcribe to him. Father Pego obeyed with great alacrity; he knocked up the phyſician, and told him, his friend Tſonnonthouan was in the greateſt extremity, and earneſtly begged his aſſiſtance, promiſing, at the ſame time, to reward him moſt liberally for his trouble, without regarding the cuſtom of not paying till the cure was performed, or inſiſting on the *lex talionis* being inflicted, if unſucceſsful. The doctor, encouraged by this promiſe, and well knowing the Jeſuit was rich, immediately ran to Tſonnonthouan's cabbin, leaving his wife, as he thought, aſleep, and expecting Father Pego to follow him. But Pego had no ſuch intention; he either found the lady not really aſleep, or elſe found methods ſoon to wake her, when ſhe gave him ſuch a reception as made him think both his crucifix and beads were extremely well beſtowed. Cunnohoſtoſtata, unlike many whom I know, as well Indians as Engliſhmen, really knew ſomething of his buſineſs; he was not eaſily to be deceived in ſuch matters: he ſoon found out, that nothing at all was the matter with Tſonnonthouan, and it was quite a farce he was carrying on. He, therefore, ſuſpected ſome trick was intended to be played him; looking about at the ſame time for the French Jeſuit, not ſeeing him there, and recollecting alſo Tſonnonthouan's dream, the nature of which he well knew, he penetrated into the whole myſtery at once. He ſaid never a word, but pretending to want ſomething neceſſary in the preſcription, took a flambeau, and haſtened, with all ſpeed, back to his own cabbin. There he found his wife and Father Pego engaged in a very unſeemly attitude; the combatants were exceſſively diſcompoſed at his abrupt appearance, particularly poor Pego, who had nothing to ſay for himſelf; but Mrs. Cunnohoſtoſtata ſoon exculpated herſelf, and with all the ready wit of a woman on ſuch emergencies, threw the whole blame upon the Jeſuit, and brought in her huſband alſo for a ſhare. She told her huſband, that, as he well knew, ſhe had ſome time ago fallen faſt aſleep, that ſhe never had been ſenſible of his having quitted the cabbin; that ſhe had been a little after wakened, as ſhe thought, by him; that, indeed, ſhe was perfectly amazed at the frequent and repeated proofs of his affection, fearing his health might be thereby endangered; but that ſhe had thought it was the duty of a good and obedient wife, as ſhe ever demeaned herſelf, to take all in ſilence, by which means ſhe had not diſcovered the change put upon her, which ſhe had the boldneſs to alledge had been done with his privity, and that he had been bribed to his own cuckoldom, reproaching him, at the ſame time, with having before given his conſent that this juggler ſhould lie with her for the relief of Cohechoky, and maintaining that the preſent affair was an ingredient in another of his preſcriptions, which he had taken this method of ſurpriſe to fulfil, as he well knew that ſhe was too faithful a wife, and loved him too well, unworthy as he was, to give her conſent to it. Having thus, in a manner, turned the tables upon her huſband, and even rendered a defence from him neceſſary, which, on ſuch occaſions, ought always to be done, in order to confirm her words by actions, ſhe burſt out into a flood of tears, and giving both the doctor and the Jeſuit all the opprobrious names the Indian language afforded, ſhe flew upon the latter like a fury, ſcratching his face and eyes, tearing his hair, and pommelling him without mercy. It is the nature of man to believe the woman he loves, even contrary to the expreſs teſtimony of his ſenſes. How much more eaſily then muſt Doctor Cunnohoſtoſtata have fallen into this ſnare, who beſides could not contradict a word his wife ſaid, except the article of preſcribing his own cuckoldom, in which he was ſenſible, from the unlucky affair of Cohechoky, appearances were alſo againſt him; and that his wife, if he did not make proper ſubmiſſions, would have all the hen-peck'd huſbands, more than one half of thoſe in the canton, and all the women, univerſally on her ſide: therefore, to convince his wife that he had no hand in the buſineſs, and being likewiſe enraged againſt the Jeſuit for the trick he had played both him and his wife, he thought proper to ſecond and aſſiſt her in her hoſtile operations againſt him; which he did with ſo much dexterity, being an excellent bruiſer for an Indian phyſician, that he ſoon gave him a couple of black eyes, and beat him moſt unmercifully. Father Pego was not ſo active in this engagement as he had been in the former: on the contrary, he was entirely paſſive, and bore his drubbing, if not with patience and reſignation, at leaſt in ſilence, and without reſiſtance. However, the vociferation of the huſband, and the ſcreaming of the wife, made ſuch a noiſe, that it alarmed the ſick man, and the reſt of the canton. Tſonnonthouan, forgetting his pretended indiſpoſition, and ſuſpecting, from the phyſician's abrupt departure, and other circumſtances, what might be the occaſion of the uproar, haſtened as faſt as he could to his friend's aſſiſtance. He found almoſt the whole canton aſſembled about the cabbin; and here, had it been light, for the flambeau had accidentally gone out, a moſt ridiculous ſcene would have preſented itſelf to their view; father Pego almoſt naked, being ſtript in the ſcuffle of all his holy accoutrements, with two black eyes, and his face and head running down with blood; Mrs. Cunnohoſtoſtata tearing and ſcratching him with her nails, and the phyſician beating him to mummy with his fiſts: in ſhort, had the engagement continued much longer, the holy father would have been for ever diſabled from making any more converts to the glorious light of the goſpel. But as Tſonnonthouan's ready invention brought him into this ſcrape, ſo it now extricated him happily out of it. A dream is ever held a ſacred thing among all the Indians, and great regard is paid to it, inſomuch that when one Indian tells another his dream, containing any deſire or requeſt to be granted or performed by the hearer, whatſoever this be, it muſt be immediately complied with, unleſs he has had the good luck to dream, or the preſence of mind to invent upon the ſpot, a dream of his own, contradicting the other in expreſs terms. This was the caſe when Tſonnonthouan endeavoured, by ſuch a fineſſe, to enter into a negotiation with the phyſician about his wife, for the behoof of the reverend miſſionary. It proved abortive at that time, from the doctor's ready wit and preſence of mind; but at preſent, from the different circumſtances in which this learned phyſician was engaged, it was attended with better ſucceſs. Tſonnnnthouan told all the Stinkards about the cabbin, and who were rather hearers than ſpectators of the fray, that a little before he ſent for the quack to preſcribe to him in his ſickneſs, he had dreamt, that he ſaw the quack and his wife beating and pummelling the French juggler in the ſame manner they were now doing; upon which he himſelf immediately recovered from his indiſpoſition, and the combatants gave over the fray, and departed good friends. Cunnohoſtoſtata was at this time either ſo deeply taken up with the battle, if it may be called ſo, for his antagoniſt the miſſionary was totally inactive, or elſe ſo fired with reſentment for the wrongs he had ſuſtained in the perſon of his conſort, that he did not attend ſufficiently to the purport of Tſonnonthouan's dream, or had not time or preſence of mind to invent another dream, as he had done before, to contradict it, and to fruſtrate its effect. Upon this, all the Stinkards preſent, thinking beſides they could do no leſs for ſo eminent a perſonage as Tſonnonthouan, who had travelled five hundred miles to play a game at the platter for the relief of their ſick matron Cohechoky, inſiſted that the quack and his conſort ſhould comply with the dream, and immediately diſmiſs the French juggler, which with ſome difficulty they were at laſt obliged to do. The doctor and his lady returned to their bed, the latter ſeeming to be ſatisfied from her huſband's behaviour that he had no hand in the buſineſs, and that he had not this time at leaſt preſcribed his own cuckoldom; while the other, well pleaſed ſhe was ſo, thought it beſt to ſay no more of the matter; and Tſonnonthouan and his friend the miſſionary, happy to get ſo well out of the ſcrape, retired to their cabbin.

It is very obvious with what an extreme prudence and caution Tſonnonthouan acted in this nice and critical conjuncture. Had he done as a hot headed Engliſhman would have done, had he ran in to take his friend's part, or even to ſeparate the combatants, for there were two to one, which is not fair play, and contrary to all the eſtabliſhed rules of bruiſing, a battle royal would infallibly have enſued, the ſucceſs of which would have been very doubtful, and the event uncertain, eſpecially as the whole canton might poſſibly have been at laſt engaged on one ſide or other. In ſhort, the dream was the only expedient which could have ended this troubleſome affair, if not amicably, at leaſt without any farther bad conſequences. Satisfied with what he had done, Tſonnonthouan immediately fell aſleep; but the miſſionary was kept awake, as well by his diſappointment, as by the blows and bruiſes he had received. The ſenſual part of his paſſion was, indeed, now as effectually cooled by the fiſts of the phyſician, and the nails of his wife, as it could have been by the wife alone, had ſhe exerted herſelf in a more natural and agreeable manner; but he was not aware with what conſequences this unſucceſsful adventure might be attended. He was ſenſible of the trick Mrs. Cunnohoſtoſtata had played him, and he was aware that a woman capable of that, would ſtick at nothing to ſecure her own ſafety, or gratify her revenge. He was afraid that, learned as Cunnohoſtoſtata was in the principles and practice of medicine, he might not be ſuch an adept in divinity, or have too dull, or too much of an Indian underſtanding, to be able to comprehend thoſe nice, metaphyſical diſtinctions, by which he had ſet his own conſcience at eaſe, tender and ſcrupulous as it was, eſpecially in the caſe of adultery, and that he might not be able to ſeparate the innocent fact from the ſinful intention, or to conceive how another man could lie with his wife, without committing adultery with her, or cuckolding him, or even intending to do either. Beſides, he had already felt the fury of the doctor's fiſts, and he had no deſire to encounter them a ſecond time. Therefore he waked his friend Tſonnonthouan, and communicated theſe his ſuſpicions to him. Tſonnonthouan was far from eaſing his fears, when he told him, he had ſomething elſe to dread beſides the fiſtycuffs of the quack; that he had twice, already, run the riſque of being burned at the ſquare; that it had been propoſed firſt by the juggler, and then by the quack, and both times eagerly aſſented to by the Stinkards; but both times prevented by his mediation and good offices. On hearing this, Father Pego's mind took a new and extraordinary turn; the ſenſual part of his paſſion for the fair Mrs. Cunnohoſtoſtata had been one way or other amply ſatisfied, but the ſympathetical part of it ſtill remained in full vigour. It is true, he deteſted her for her black infidelity and treachery; he was even enraged at her for having out-done him in Jeſuitical art and contrivance; but then her wit, her ſpirit, and ready invention, perfectly charmed him; the beauties of her perſon ruſhed again upon his imagination; he curſed his bad fortune, his diſappointment chagrined him, his bruiſes pained him, his love diſtracted him; in ſhort, he grew weary of life and the world, and was in a very fit diſpoſition for undergoing a martyrdom. In conſequence of which he expreſſed great wrath againſt Tſonnonthouan, for preventing his receiving that honour whereby he ſhould certainly have been enrolled both a ſaint and martyr in the calendar of his holy mother the church. Tſonnonthouan, who really loved him, and would have done any thing to oblige him, was ſorry to ſee him ſo much out of humour, and could think of no other expedient to appeaſe him, but by telling him, that little time was yet loſt; that if he had ſo longing a deſire to be burnt, it ſhould be ſoon complied with; that the ſquare and every thing elſe ſhould be got ready next morning, when he himſelf would aſſiſt at the ceremony, and either diſpatch him as ſoon, or torment him as long, as he thought proper. " Ay, ſaid the Jeſuit, ſomewhat mollified by Tſonnonthouan's complaiſance, the longer and more cruelly a martyr is tormented, ſo much the more glorious is the martyrdom, the greater joy he receives in heaven, and the ſooner he is enrolled a ſaint; but the laws and cuſtoms of martyrdom are not well eſtabliſhed in our church; ſome ſaints have offered themſelves voluntarily, and ſome have been even known to fly from martyrdom; but I never heard of any who uſed indirect means, or underhand employed a friend, and Brother Chriſtian, to procure them that heavenly crown; it is ſufficient if they are, at all times, ready to undergo it for the glory of God and the good of his church, and if they bear their torments with joy, and without flinching; beſides, I am afraid this method would be of bad example, and I am not ſure whether, in this caſe, the end would juſtify the means. However, you will give me time to think of it, and I ſhall give you an anſwer next morning." Tſonnonthouan complied, and having ſaid or ſung their evening prayers as uſual, they both fell aſleep at laſt.

No ſooner was the Jeſuit ſtirring than Tſonnonthouan aſked him whether he had come to a reſolution, and if he ſhould go to the Stinkards, and deſire them to build a ſquare, and provide wood for the burning? "Do ſo, Tſonnonthouan, replied the holy father; but then you muſt bear me company, otherwiſe I cannot in conſcience conſent to have this glorious crown of martyrdom conferred upon me. I ſhould, indeed, be altogether unworthy of it, if I procured it by your private mediation; but your ſuffering along with me will take away all objections againſt indirect and underhand practices; beſides, it will add greatly to my glory, that ſo illuſtrious a convert as you became alſo my fellow martyr; and, moreover, when we ſhall be fainting and expiring under our lingering torments, a mutual emulation will ſupport us, and we ſhall be enabled, by example, and reciprocally encouraging one another, as we ſee occaſion, to go through them with a primitive Chriſtian fortitude; for you muſt take this along with you, if we ſhould once repent or wiſh it over, the martyrdom will be good for nothing, and we ſhall reap neither glory nor benefit by it." "Moſt reverend juggler, replied Tſonnonthouan, you have taught me innumerable abſurdities in your religion, to all which I have very readily yielded belief; but ſuch a one as this I never heard of before, that I ſhould procure myſelf to be burnt at the ſquare when I am not priſoner of war, but am amongſt a friendly nation; indeed, were I priſoner among the Cherokees, enemies to the Roundheads, and were not adopted by any of their wives or mothers, to be ſure I muſt be brought to the ſquare, when I am confident I ſhould go through all the torments of burning with as much reſolution as any of your jugglers were ever known to do. But here there is no occaſion for it; beſides, were I never ſo willing, the Stinkards would not give their conſent; they would on no account burn a Roundhead, their friend and ally, one who has taken ſo much pains for the relief of their old matron Cohechoky; whereas you are a Frenchman, have endeavoured to put them out of conceit with their own juggling tales, and make them believe your's, and have, beſides, lain with the wives of their principal juggler and quack; they have been twice with great difficulty prevented from burning you already, and for a word ſpeaking you may be burnt ſtill, when, and in what manner you pleaſe: As I ſaid before, I ſhall aſſiſt you, but will not, and indeed, cannot, bear you company."—"Alas! alas! Tſonnonthouan, returned the Jeſuit, you are not ſufficiently inſtructed in the faith, neither has it taken deep root in you; you are like ſeed ſown on ſtony ground, which cometh quickly up; but having no deepneſs of earth, is ſcorched by the ſun, and withereth away; ſo in like manner, when tribulation and perſecution ariſeth becauſe of the word, you will be by and by offended. But am not I under tribulation and perſecution? Hath it not been deviſed by mine enemies to burn me? have I not been buffeted by the phyſician and his wife? Beſides, the Stinkards will not receive me, neither will they hear my words, therefore I am commanded to ſhake the duſt off my feet, and fly out of their city into another. Will you accompany me in my flight, ſince you will not in my martyrdom?" Tſonnonthouan had in his nature a large fund of complaiſance, as appears from ſeveral inſtances in this hiſtory; it is true, he had refuſed to kill his dog Chichikoué, to forbear worſhipping his crucifix as a manitou, and to bear the Jeſuit company at the ſquare; but theſe were quite unreaſonable, or repugnant to his moſt obſtinate prejudices: in every thing elſe he ſhewed a moſt exemplary obedience to his ghoſtly father; he believed every word he ſaid to him, however abſurd he might think it; he procured him the wives of the Stinkard clergyman and phyſician, and though he would not bear a part in the projected martyrdom, yet he offered to bring him to the ſquare, and even aſſiſt in burning him. It may then be eaſily conceived he made no difficulty in acquieſcing with his propoſal of attending him in his flight from the canton of the Stinkards. They ſet out immediately, taking no heavy baggage with them, except two or three bottles of brandy, a little Indian corn to make ſagamity, and the few remaining religious implements belonging to the father, he having parted with his crucifix and beads to Mrs. Cunnohoſtoſta. Travelling with the utmoſt expedition, they arrived in a few days at the canton of the Poutewatamies, a people extremely devoted to the intereſts of the French nation.

CHAP. XV.

Tſonnonthouan, at the inſtigation of the Jeſuit, takes up the hatchet, and ſets on foot a holy cruſade againſt the Engliſh. Being deſerted by his warriors, he proceeds in the expedition by himſelf. He is ſurpriſed, taken priſoner, and carried to the houſe of Tribulation T'other-world, a Preſbyterian parſon, by whom he was afterwards converted to the Preſbyterian perſuaſion.

FATHER Pego had not at preſent any great inclination to enter into amorous intrigues among the Poutewatamies, therefore he applied himſelf with greater aſſiduity to the more proper and peculiar offices of his ſacred function. He obſerved in Tſonnonthouan a wonderful ſagacity and dexterity in affairs, a readineſs of invention, which enabled him to execute the moſt arduous enterpriſes, and extricate himſelf from the moſt preſſing difficulties, and withal, a natural eloquence and air of authority, by which he was calculated both to command and perſuade. Moreover, he doubted not, and from his conduct and behaviour he could perceive, that he was courageous and intrepid, fearleſs of death and danger. From all theſe qualifications he thought him a proper tool to employ in a deſign he and his order had long entertained, which was, to ſet on foot a cruſade, or raiſe a religious ſcalping war againſt the Engliſh, the natural enemies and rivals of the French in all quarters of the world, and particularly in America. For this purpoſe he told Tſonnonthouan, who was indeed ready to ſwallow and believe every thing of that nature which he told him, that Jeſus Chriſt was a Frenchman, and had been crucified by the Engliſh; that for this atrocious crime they lay under the curſe of heaven; that it would be a meritorious action to extirpate and cut them off from the face of the earth; and that whoever exerted himſelf in that attempt, though he ſhould fall before he accompliſhed it, would be provided with great ſtore of brandy, bear-broth, and ſagamity in the other world, or the country of ſouls. There needed nothing more to incite Tſonnonthouan to undertake this arduous enterpriſe;

terpriſe; beſides his regard and deference to his ſpiritual director, he was extremely cordial and ſincere in all the religions which he profeſſed, and never ſcrupled any pains or labour to advance their intereſts. Accordingly he took up the hatchet, ſung the war-ſong, and obſerved the other ceremonies uſual when a warlike expedition is propoſed, which being nearly ſimilar to thoſe practiſed when a hunting expedition is in agitation, and already deſcribed, need not here be inſiſted on.

Every Indian who firſt ſets a war on foot, is the chief for the time being; Tſonnonthouan then, being now at the head of all the warriors he could aſſemble in the nation of the Poutewatamies, having received the holy father's benediction, as alſo taken the ſacrament, or, as he called it, eat the manitou, ſet forward on his expedition. And ſuch was his religious enthuſiaſm, that with the ſmall body of men he had with him, aſſiſted however by the great Manitou, he fondly imagined he ſhould entirely conquer the Engliſh colonies, and utterly exterminate thoſe devoted hereticks and impious murderers of his divinity. Tſonnonthouan and his little army marched for ſeveral days with great union and cordiality, without ſo much as one deſertion amongſt them ; a thing ſomewhat extraordinary, ſeeing that the Indians are altogether unacquainted with military diſcipline and ſubordination, and though they chuſe a leader when they ſet out upon a warlike expedition, do not thereby ſubject themſelves to his authority, or to any martial law whatſoever, but ſtill retain their native liberty and independency in its full force and extent. And as their lifting themſelves under the banners of a chief is entirely voluntary, ſo their continuance with him, and proſecuting the expedition, is the ſame ; and there not being the leaſt reſtraint, or ſuch a thing heard of as a puniſhment for deſertion, the moſt frivolous pretence, ſuch as a dream, real or pretended, in ſhort, any thing of that kind, is often ſufficient to make whole parties return home at once, and leave their chief, if he thinks proper to carry on the war by himſelf. Tſonnonthouan was well aware of this diſpoſition in his countrymen, and accordingly exerted all the qualities of an able general, and conſummate politician, to prevent its bad effects, and the expedition, from which he promiſed himſelf ſuch mighty things, being rendered abortive. As the reader may obſerve, he was poſſeſſed of an admirable knack of dreaming, and every morning he never failed to tell them of ſome lucky dream he had had during the laſt night, promiſing them all glory and ſucceſs in their preſent arduous undertaking. He moreover enlarged with great eloquence on the power of the holy father's benediction, and the propitious aſſiſtance of the great Manitou, in whoſe cauſe they were going to fight, and whoſe wrongs they were about to revenge. Nor did he forget to incite them to continue faithful to their promiſe, by the hopes of great rewards in the country of ſouls, where, he told them, if they perſevered, they would ſwim in bear-broth and brandy, and have ſtore of ſagamity, with as many candles mixed in it as they could demand.

But in ſpite of all theſe encouragements, and all Tſonnonthouan's endeavours, the inconſtancy of his countrymen at laſt prevailed. They had now arrived within a day's march of the borders of New England, when, according to cuſtom, having gone to ſleep, after hanging up their manitous on a neighbouring tree, in order to be a guard to their camp, a high and furious wind aroſe, which blew for the greateſt part of the night with ſo much violence, that it tore off thoſe branches of the tree on which the greateſt number of the manitous were hanging; and at dawn, the Indians diſcovered their manitous toſt up and down the meadow on which they had encamped. Nothing could be a worſe omen in the opinion of theſe people of the ill ſucceſs of their future expedition. Even Tſonnonthouan himſelf, enthuſiaſt as he at preſent was, would have been ſtartled at it, inſomuch as probably to abandon his enterpriſe, had not his manitou, the crucifix, been luckily one of thoſe few which remained, on account of its being ſuſpended on a branch of the tree which had withſtood the fury of the ſtorm. But if he ſtill continued hearty in his reſolution to proſecute this religious cruſade, it was quite otherwiſe with the reſt of the warriors. All of them were diſheartened, and unanimouſly talked of returning home; to which they were farther incited by the dreams ſome of them had, or pretended to have had, during this night, which proved ſo fatal to their manitous. One of them had dreamt of a bear, which, among the Indians, unleſs at the time of the bear-hunting, is always a ſign of ſudden and violent death; another had dreamt of ſome other unpropitious thing, and ſo on; which dreams being propagated through the whole company, produced, as it were by contagion, an univerſal diſpoſition for defection. All Tſonnonthouan's art, eloquence, and addreſs, were now of no avail; in vain did he put in practice, and enforced with redoubled ardour, all thoſe expedients wherewith he had hitherto ſo ſucceſsfully kept them in their duty; in vain did he tell them that he had dreamt of ſeeing a great number of elks, which, with the Indians, is an omen of health and long life; this dream made no impreſſion, even on thoſe whoſe manitous, as well as Tſonnonthouan's, had withſtood the fury of the wind. When Alexander's army, wearied with fatigue, and tired with wandering they knew not whither, refuſed to follow their leader any farther, that great monarch prevailed upon them to alter their reſolution, by telling them, he himſelf would go alone againſt his enemies. Tſonnonthouan, without ever having read this piece of hiſtory, put in practice the ſame expedient, but it was not attended with equal ſucceſs. The Indians unanimouſly told him he was at liberty to do as he pleaſed, and immediately departed for their own country, where they arrived in a few days. Alexander, in all probability, madman, as ſome think him, was not ſerious in his declaration, and had his army taken him at his word, he certainly would have made a very fooliſh figure, and found himſelf greatly embarraſſed. But it was quite otherwiſe with Tſonnonthouan; he was not only ſerious in what he ſaid, but actually put it in execution. With the utmoſt tranquillity he ſaw his countrymen depart, and taking his manitou the crucifix down from the tree, he hung it about his neck. Truſting to this, which he imagined rendered him both invulnerable and invincible, he continued his march, and that very day arrived at the borders of the province of New-England.

That portion of the Engliſh empire in America, which he firſt entered into, was the pariſh of Tottipottimoy, not far from Cataracoui, where there was an univerſity, in which divinity was taught after the Preſbyterian form and manner. It was now near ſun-ſet, and Tſonnonthouan being a good deal fatigued with the long march he had made that day, ſate himſelf down to take his repoſe under the ſhade of a large ſpreading oak. Far from being diſcouraged in the important enterpriſe he was going to undertake, by the deſertion of his Indian warriors, he rather conſidered it as a lucky circumſtance, whereby all the glory of ſuch a mighty atchievement ſhould redound to himſelf alone. He looked upon the conqueſt and deſtruction of the Engliſh heretiks, thoſe murderers of the great Manitou, as a thing infallible and certain. His crazy imagination repreſented them flying like a timorous herd of buffaloes before him, and himſelf with his puiſſant arm diſpenſing death and deſolation amongſt them. Fond as he was of religious glory, he did not, however, forget the temporal advantages which might accrue to him from his ſucceſs in this expedition. He foreſaw that the plunder he ſhould become maſter of would ſupply him with great ſtore of blankets, brandy, and other commodities, which are held in the greateſt requeſt amongſt his countrymen the Roundheads, and the other Indian nations. And even ſhould his manitou deſert him, and he prove unſucceſsful, which, however, he regarded as a thing next to impoſſible; he comforted himſelf with this reflection, that, agreeable to the promiſe of his friend the French juggler, he ſhould have ſo much fire broth or brandy in the country of ſouls, that he could ſwim in that delicious liquor to all eternity. Therefore, being jaded and overcome with wearineſs and fatigue, he applied himſelf with greater devotion and frequency than uſual to the only bottle of firebroth he had now left, and not being in the leaſt doubtful of having more whenever he wanted it, at his command, he ſaw himſelf drawing near the bottom of it, without grudging or repining; for at every draught he comforted himſelf with a ſoliloquy about the glory and reputation he ſhould acquire, and how he ſhould be commemorated to all future generations in the war-ſongs of his countrymen the Roundheads. In the mean time the brandy acting upon his jaded ſpirits like a ſoporific, he fell into a profound ſleep, without remembering to invoke his manitou the crucifix, or hang it up by way of a ſafeguard to him, when he ſhould be, as it were, encamped.

From this ſleep he did not awake till next morning after it was broad day-light; but before that time he had been diſcovered by ſome labouring ſervants belonging to Tribulation T'otherworld, parſon of Tottipottimoy, and profeſſor of divinity in the univerſity of Cataracoui. They ſaw he was armed, and a Roundhead, and conſequently a friend to the French, and an enemy to the Engliſh nation; from hence they concluded he had come with an hoſtile intent; but wondered he was alone, never dreaming, that no leſs than the extirpation, not only of Preſbytery, but of the whole Proteſtant religion, had been the object of his ambition, and that he had imagined with his ſingle arm to atchieve that mighty undertaking. One of them ran to inform the parſon, and receive his orders, while the reſt remained to watch him. The parſon, willing to ſave the effuſion, even of Indian and Pagan blood, deſired them to take the advantage of his being aſleep, and diſarm and bind him. When this was done, Tſonnonthouan awoke, he perceived what condition he was in, and in whoſe hands he was; he found all reſiſtance was vain, and all his dreams of glory in this world, and brandy in the next, immediately vaniſhed. He imputed, at firſt, this diſappointment to the treachery of his manitou, which, had not his hands been bound, he would have immediately diſcarded. But reflecting in a cooler moment, that he had forgot, before he went to ſleep, to invoke his manitou, and hang it up on a tree as his ſafeguard; he was ſomewhat recon-

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ciled to it, though a great deal of his diſguſt ſtill remained, which made him lend a readier ear to the arguments of Tribulation T'otherworld, by whom, as the reader ſhall ſee in due time, he was converted to Preſbytery. Tſonnonthouan was of that happy temper and diſpoſition, that though he readily entered into any mad, religious, or enthuſiaſtic ſcheme whatſoever; yet, upon its failure, he was as eaſily convinced of its folly, and bore his diſappointment with all the philoſophy imaginable, and was not deficient either in art or addreſs to extricate himſelf out of any ſcrape into which he had by that means involved himſelf. Accordingly he ſuffered himſelf to be conducted to the houſe of Tribulation T'otherworld, with all poſſible good humour and tranquillity, who gave him a very hoſpitable reception; and betwixt them were bandied about thoſe religious diſputes, which ended, as has been already ſaid, and indeed was always the caſe with him, in the converſion of Tſonnonthouan, and ſhall be the ſubject of the following chapter.

END *of the* SECOND VOLUME.

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